A

THEORETICAL AND PRACTICAL

GRAMMAR

OF THE

OTCHIPWE LANGUAGE,

THE LANGUAGE SPOKEN BY THE CHIPPEWA INDIANS; WHICH IS ALSO SPOKEN BY THE ALGONQUIN, OTAWA, AND POTAWATAMI INDIANS,

WITH LITTLE DIFFERENCE.

FOR THE USE OF MISSIONARIES

AND OTHER PERSONS LIVING AMONG THE Indigenous Peoples

Of the above named tribes.

BY THE REV. FREDERICK BARAGA,
Missionary at L'Anse, Lake Superior.

DETROIT

JABEZ FOX, PRINTER.
1850.

BREVE ITER. PER EXEMPLA, LONGUM PER PRAECEPTA.

Quintil.

NEGLECTA PRUDENS CORRIGAT LECTOR.

PREFACE.

This is, I think, the first and only *Otchipwe* Grammar that ever was published in the United States. It was rather a hard work to compose it; I had to break my road all through. Writers of other Grammars avail themselves of the labours of their predecessors, and collect, like the bee, the honey out of these flowers of liter-ature, leaving the dust in. I had no such advantage; I had noth-ing before me. No wonder then, if all be not correct in this first essay. Those who shall find errors or omissions in this Gram-mar, will oblige me very much by sending me their corrections and remarks, which will be thankfully received and duly considered.

My principal intention in publishing this Grammar is, to assist Missionaries in the acquirement of the *Otchipwe* language and its kindred dialects, as I know by experience how useful it is to the Missionary to know the language of the people whom he is endeavouring to convert to God.

At the same time it is my wish to do, for my part and in my sphere, what I wish should be done by other Missionaries or competent persons, in their respective spheres; that is, that com-plete Grammars and Dictionaries should be composed and pub-lished, of all the different Indian languages in the Union. It is the judicious opinion of Mr. Henry R. Schoolcraft, (who has done, and is doing yet, much for the Indian history,) "that the true history of the Indian tribes and their international relations must rest, as a basis, upon the light obtained from their langu-ages." This is

true; and to obtain this light from the Indian languages, Grammars and Dictionaries would render the surest ser-vices.

And finally I wish to do a service to the Philologist, to whom it affords pleasure and acquirement, to compare the grammatical systems of different languages.

THE AUTHOR.

GRAMMAR

OF THE

OTCHIPWE LANGUAGE.

Introduction.

The *Otchipwe* language is spoken by the tribe of Indians, called *Chippewa* Indians,* which was once a numerous and powerful tribe. It is now reduced to the small number of about 15,000 individuals, who are scattered round Lake Superior, and far round in the inland, over a large tract of land. Several other tribes of Indians speak the same language, with little alterations. The principal of these are, the Algonquin, the Otawa, and the Potowatami tribes. He that understands well the *Otchipwe* lan-guage, will easily converse with Indians of these tribes. The *Otchipwe* Grammar, which is here presented to the reader, tea-ches the art of spelling and writing correctly the *Otchipwe* lan-guage. This Grammar is divided into three parts, viz: Orthogra-phy, Etymology, and Syntax.

* The proper name of these Indians is, *Otchipwe* Indians. By this name, pronounced according to the orthography stated in this book, we will call this Grammar and language.

PART FIRST.

ORTHOGRAPHY.

Orthography, (according to the meaning of this Greek word, correct writing,) teaches the art of spelling the words of a lan-guage with correctness and propriety. To speak and write is the faculty and art of expressing thoughts with words. Words then are signs of our thoughts. These signs are either sounds uttered by the mouth, or marks formed by the hand.

Words are composed of letters, which are the representatives of sounds formed by the organs of speech.

There are only seventeen letters in the *Otchipwe* alphabet; and no more are required to write correctly and plainly all the words of this expressive language. These letters are divided into vow-els and consonants.

A vowel is the representative of an articulate sound, which can be distinctly uttered by itself. There are only four vowels in the *Otchipwe* language, namely, *a*, *e*, *i*, and *o*. This language has no u. The letter u is sounded differently by different nations, Eng-lish, French, German, etc. The *Otchipwe* language has none of these sounds. The German sound of the vowel u, (like oo in fool, or like u in full,) is unknown to the *Otchipwe* language; so much so, that even in the two or three words, which these Indians have adopted from the French, the sound oo, (in French ou,) is changed into *o*. F. i. a handkerchief, (un mouchoir,) *moshwe*; my button, (mon bouton,) *nin botô*; Louis, *Noi*. But more yet than the German sound of u, is the French and English pronunciation of the same, unknown to the *Otchipwe* language.

A consonant is the representative of an inarticulate sound, which can only be perfectly uttered with the help of a vowel. There are thirteen consonants in this language, namely: *b*, *c*, *d*, *g*, *h*, *j*, *k*, *m*, *n*, *p*, *s*, *t*, and *w*.

The following consonants, f, l, q, r, v, x, and z, never occur in the words of this language; and the Indians who speak it can hardly pronounce them, and many cannot pronounce them at all, especially elderly Indians.

They pronounce f and v like *b* or *p*; l and r they pronounce like *n*. So, for instance, when they are asked to pronounce the French word farine, (flour,) they will say panin; the name David, they will pronounce Dabid; the name Marie, Mani; the name Marguerite, Magit; etc.

REMARKS ON THE VOWELS.

Many methods have been tried to write *Otchipwe* words, but they proved deficient, and did not express exactly the sounds of these words, because the English orthography has been used. It can easily be observed, and will be acknowledged, when impar-tially examined, by persons who understand some other lan-guage, that the English orthography, being so peculiar, can never be successfully applied to any other but the English lan-guage. It is impossible to write with propriety any other lan-guage but the English, according to the English orthography, because the English vowels have so many different sounds, that they must necessarily create difficulty and uncertainty, when applied to the writing of words of other languages.

And so, in fact, it is the case with any other language, more or less. Every language has its own orthography, which could not be entirely applied to another language. Why then should the *Otchipwe* language (with its kindred dialects) not have its own orthography? This question immediately arose in my mind, when I first entered the field of missionary labors among the Indians; and soon brought me to the establishing of an own orthography for the *Otchipwe* language and its dialects. This orthography does not entirely belong to any other language, but is taken

from the English and French, and adapted to the *Otchipwe*.

According to this orthography I wrote, my first little Indian work, in 1831, (with the help of an interpreter, at that time,) and published it in Detroit in 1832; and have ever since followed the same in my subsequent Indian writings; with only one altera-tion, which I have adopted in writing this Grammar; putting the English sh instead of the French ch.

I am satisfied, in my humble opinion, that this is the easiest and plainest method of writing the *Otchipwe* language. It is gen-erally approved by those who have occasion to examine it; and it was adopted by some writers of Indian works, especially by the Rev. S. HALL, (Lapointe, Lake Superior,) who published the New Testament, (New York 1844,) almost entirely accord-ing to this simple mood of writing the *Otchipwe* language.

Here is an explanation of this orthography. The sound of the vowels never changes; they have always the same sound. The sounding of the consonants is adapted to the pronunciation of the same in English and French. This will be better understood after the perusal of the following remarks.

The four vowels, *a*, *e*, *i*, and *o*, are pronounced as follows:

a is invariably pronounced as in the English word father as, *anakanan*, mats; *ta-nagana*, he will be left behind; *gasagaang*, he that is gone out.

e is always pronounced as in the English word met; as, *eteg*, what there is; *eta*, only; *enendang*, according to his thought or will.

i is always pronounced as in the English word pin; as, *inini*, a man; *kigi-ikit*, thou hast said; *iwidi*, there.

o is always pronounced as in the English word note; as, *odon*, his mouth; *onow*, these here; *okoj*, its bill.

These rules have no exception in the *Otchipwe* language. The four vowels are invariably pronounced as stated here; they may occur in the

first or last syllable of a word, or in the middle; and they are never silent. Mind this well if you wish to pronounce correctly and easily the words of this language.

As the general rule for the pronunciation of vowels is, to pro-nounce them always equally and never to let them be silent, it follows that, where two or three vowels, of the same kind or different vowels, appear together in a word, they must all be sounded.

EXAMPLES.

Sagaam, he goes out;	*sa-ga-am*.
.....PRONOUNCED	*o-os-si*.
Oossi, he has a father;	*nin ni-be-a*.
Nin nibea, I cause him to sleep;	*o mo-a-wan*.
O moawan, they make him weep, cry;	*wa-i-ba*.
Waiba, soon;	*ma-in-gan*.
Maingan, wolf;	*na-wa-i-i*.
Nawaii, in the middle;	

There are some *diphthongs proper* in this language. The letter *i* forms them, when it is preceded or followed by some other vowel *ai* , *ei*, *oi*, *ia*, *ie*, or *io*. Both vowels are pronounced in one syllable, but both must be distinctly sounded; they are *proper* diphthongs.

EXAMPLES.

Misai, a loach, (fish;)...	*mi-sai*.
PRONOUNCED	*o-mo-dai*.
Omodai, bottle;	*a-pa-kwei*.
Apakwei, a mat to cover a lodge;	
Hoi! (interj) hallo!	
Saiagiad, whom thou lovest;	*sa-ia-gi-ad*.
Ebiian, thou who art;	*e-bi-ian*.
Aiaieg, where you are;	*a-ia-ieg*.
Aioiog, make use of it;	*a-io-iog*.

ACCENTS ON VOWELS.

In order to facilitate the pronunciation of the words of this language, and to distinguish the first person from the second in some moods and tenses, I make occasionally use of accents in this Grammar and in the Dictionary of this language. These accents are the *acute*, the *grave*, and the *circumflex*.

1. I put the acute accent on that syllable in the word which must be pronounced with more

emphasis or stress than the oth-ers. And this emphasis, put on one syllable or on another, some-times entirely changes the meaning of the word, as you see in some of the following Examples. F. i., *ánakwad*, it is cloudy; *anákan*, a mat; *minikán*, seed; *agamíng*, on the beach *agáming*, on the other side of a river, bay, lake, etc.; *ságaigan*, a small lake; *sagáigan*, a nail; *nibíng*, in the water; *níbing*, in summer.

2.I make use of the *grave* accent to distinguish the first person from the second in many circumstances, as will be seen in the paradigms or patterns of the Conjugations.

EXAMPLES.

Enéndamàn, as I will or think; *enéndaman*, as *thou* wilt. *Sagitoiàmban*, had I liked it; *sagitóiamban*, hadst *thou* liked it. *Endaiàng*, where we live or dwell; (the person or persons spoken to, are *not* included in the number of those who dwell in the place alluded to.)
Endáiang, where we live or dwell; (the person or persons spoken to, are included.)

3.I place the *circumflex* accent on some vowels, to signify that they have the *nasal* sound, almost the same as in French, when they are followed by the letter n. F. i., *senibâ*, silk, ribbon; *pakaakiwê*, a hen; *abinodjî*, a child; *gigô*, fish, etc. The exact pronunciation of these vowels cannot be given in writing. You must hear them pronounced by persons who speak *Otchipwe* correctly and endeavor to take hold of the genuine pronunciation.

I must observe here, that I don't put accents on every Indian word in this Grammar. I put them *occasionally*, for the accom-modation of *beginners*. When I am writing for Indian readers, I never use accents, except *grave* accents, for the distinction of the two persons; (as above in No 2.)

REMARKS ON THE CONSONANTS.

In regard to the consonants of this language, several remarks are to be made, which you are requested to peruse carefully and keep in memory, in order to read and write correctly the *Otchipwe* language.

I tried to reduce the *Otchipwe* orthography, as much as possi-ble, to the easiest and plainest

principles. No more letters are employed than are absolutely necessary. For this reason there are no *silent* letters in this orthography, and no *duplications* of letters, except of the letter *s*, which is indispensable, I employ the French j, to stand in *Otchipwe* for the same soft sound as it does in French, because there is a perfect analogy between the

French *j* in *jour*, *jardin*, etc., and the *Otchipwe j* in *joniia*, *jiwan*, etc., which the English consonants cannot well express. In Eng-lish we have *sh*; but this sound does not exactly express the sound of the French or *Otchipwe j*; it is harder. This *j* is the only consonant I take from the French alphabet; all the others are English consonants.

Peruse now diligently the following remarks on the *Otchipwe* consonants.

The letter *c* is never employed by itself; it can easily be dis-pensed with, by using *s* and *k*. It is only used in the composition of letters *tch*, of which we will speak below.

The letter *d* connected with *j*, has the sound of the English *j*, or of *g*, when pronounced soft, as in gender, ginger, etc. F. i., *mádjan*, go on; *ninínd*j, my hand; *ándjiton*, change it; *gímodj*, secretly.

The letter *g* has, in the *Otchipwe* orthography and reading, always a *hard* sound not only before *a* and *o*, but also invariably before *e* and *i*; without any exception. F. i., *geget*, truly; *gigito*, he speaks; *gi-nigi*, he was born; *gego*, something.

The letter *h* is used by itself only in some interjections, where it is pronounced with a strong aspiration, as *haw*! *haw*! halloo! hurrah! go on! *hoi*! halloo! The main use of this letter is its con-nection with *s*, to form the same sound as in English, sh,

The letter *j*, as above stated, is always pronounced as in French, that is to say, softer than the English *sh*. F. i., *jomin*, grape, raisin; *joniia*, silver, money; *ojimo*, he runs away; *onijishin*, it is good. fair; *mij*, give him; *ganoj*, speak to him.—Kind reader, be careful, not to pronounce it as in English, (John, joy, jar,) but as in French, (jour, jamais, etc.)

The letter *s* is always pronounced like z, in the beginning as well as in the middle and end of syllables and words. When it is double, it has the hard sound of *double s* , like in English. F. i., *nin segis*, I fear, (pronounced *nin zegiz*;) *sasagisi*, he is avaric-ious, (pronounced. *zazagizi*;) *nin sessessakis*, I burn and weep, (pronounced. *zessessakiz*;) *ondass*, come here, (pronounced

ondass .) After a consonant, the letter *s* has always the hard sound, like *double s*. F. i., *kwiwisensag*, boys, (pronounced *kwi-wizenssag*;) *amonsag*, little bees or flies, (pronounced *amon-ssag*.)—The two letters *s* and *h* in connection, have the same sound in *Otchipwe*, as in English; in the beginning, middle and end of syllables and words. F. i., *nishime*, my younger brother, (or sister;) *ashishin*, put me; *asham*, give him to eat; *binish*, till; *Jáganash*, an Englishman.

The letter *t* in connection with *ch* gives the sound of the same composition of letters in the English words *watch*, *match*, *pitcher*, etc. F. i., *tchiman*, a canoe, *tchatcham*, he sneezes; *nin tchitchag*, my soul; *gwanatch*, beautiful; *minotch*, notwithstanding.

The letter *w* is pronounced as in English.

It must be observed here, that the pronunciation of some con-sonants in the *Otchipwe* language is very vague and uncertain. There are six consonants of this kind, viz: *b*, *p*; *d*, *t*; *g*, *k*. It is impossible to ascertain, by the pronunciation of the Indians, the correct orthography of some words commencing with these letters, or containing them. So, for instance, in a word beginning with *b*, you will often hear the Indians pronounce this *b* like *p*; and sometimes like *b*. Or if the word begins with a *p*, they will pronounce it at one time *p*, and at another *b*. And the same they do with *d* and *t*, with *g* and *k*. They confound very frequently these consonants. We also see in letters written by Indians in their own language, how they confound *b* with *p*; *d* with *t*; *g* with *k*; not only in the beginning, but also in the middle and at the and of words.

As a *general* rule for the right use of these six consonants, when they *terminate* the word, take this: In order to know whether *b* or *p*, *d* or *t*, *g* or *k*, terminate the word, (which you ordinarily cannot ascertain from the Indian pronunciation,) pro-long the word, that is, add a syllable, by forming the plural, or making some other change, and you will find the true final letter.

EXAMPLES.

The word *jingob*, a fir-tree, is often pronounced *jingop*. To ascertain whether *b* or *p* is the final letter of this word, form the plural by adding *ig*, and you will have *jingobig*, where *b* is dis-tinctly sounded.

The words *gijig*, day, air, sky; and *gijik*, cedar or cedar-tree, are ordinarily pronounced alike; but by a prolongation of the words, their final letters appear distinctly. They say *gijigad*, it is day; *gijikag*, cedar-trees.

So also *mitig*, a tree, and *akik*, a kettle. These two words both exhibit *k as* their final letter in common pronunciation; but when you prolong the words, you will have, *mitigog*, trees; *akikog*, kettles. There the letters *g* and *k* are sounded clearly.

Wenijishid, he who is good, or handsome commonly pro-nounced *wenijishit*; but in the plural, *wenijishidjig*, the letter *d* is sounded in the soft pronunciation of *djig*. (And so in all the participles ending in *ad*, *ed*, *id*, or *od*, which make their plural by adding *jig*.)

To ascertain whether you have to write *dj* or *tch*, in the middle or at the end of words, try to find out, whether the word, if placed in another position or inflection, would show *d* or *t*; and you will know, whether you have to write *dj* or *tch*.

EXAMPLES.

Ojitchigade, it is made; not *ojidjigade*, because it is derived from the verb, *nind ojiton*, I make it; where *t* is distinctly sounded.

Winitchige, he is making dirty (something, or some place); not *winidjige*, because it comes

from *nin winiton*, I make it dirty; where again *t* is clearly heard.

Nin banádjiton, I spoiled it; not *nin banatchiton*, because it comes from *banadad*, it is spoiled; where *d* is most clearly sounded.

Kikendjige, he knows; not *kikentchige*, because it is derived from *nin kikendan*, I know it; where *d* is distinctly heard.

Gimodj, secretly; not *gimotch*, because it comes from *gimodi*, he steals.—Etc.

I know very well, dear reader, that you cannot make any use of these rules now in the beginning of your studies. But after the first perusal of this Grammar, and when you shall have acquired some knowledge of this language, these rules will be useful to you; they will be to you a good guidance, and help you materi-ally in your endeavors to acquire a reasonable, systematical and grammatical orthography of the *Otchipwe* language.

If we wish to cultivate a little the *Otchipwe* language, we ought to *fix* the orthographical use of these six consonants, according to the most common and most reasonable pronuncia-tion. This I tried, and yet try, to effect in my Indian writings, especially in this Grammar, and in the Dictionary of this lan-guage. If now those who feel able and disposed to write in *Otchipwe* , would adopt the orthography of these works, it would be fixed and established. And it is indeed the Grammar and the Dictionary we ought to consult and to follow in regard to the orthography of a language. If every one writes as he pleases, we will never arrive at uniformity and systematical regularity.

There is an analogy of this in the German language. The Ger-mans also pronounce the letter b very often like p; and also the letter d like t, and g like k; in the beginning and at the end of words, But when they are writing, they don't follow this corrup-ted pronunciation; they follow the orthography of their books, especially of Dictionaries.

There will be some more rules and remarks, in regard to orth-ography, in this Grammar. I cannot explain them here; they would be entirely misplaced, if here. You will find them in their due places.

PART SECOND.

ETYMOLOGY.

Etymology, (according to the signification of this Greek word, *doctrine of the origin of words*,) is that part of Grammar, which teaches the derivations and inflections of words, and treats of the different parts of speech.

There are *nine Parts of Speech* in the *Otchipwe* language. I will put them down here in the same order in which this Gram-mar treats of them. This order differs from that observed in other Grammars; for good reasons.

The parts of speech are as follows:

1. The *Substantive* or *Noun*; as, *inini*, man; *ikwe*, woman; *wigiwam*, lodge, house; *mokoman*, knife.
2. The *Pronoun*; as, *nin*, I; *kin*, thou; *win*, he, she, it.
3. The *Verb*; as, *nin gigit*, I speak; *ki nondam*, thou hearest; *bimadisi*, he lives.
4. The *Adjective*; as, *gwanatch*, beautiful; *matchi*, bad; *oniji-shin*, good, fine, useful.
5. The *Number*; as, *midasswi*, ten; *nijtana*, twenty; *ningotwak*, hundred.
6. The *Preposition*; as, *náwaii*, in the midst; *megwe*, among; *binish*, till.
7. The *Adverb*; as, *sesika*, suddenly; *nibiwa*, much; *gwaiak*, well; *wéwib*, quick, fast.
8. The *Conjunction*; as, *gaie*, and; *missawa*, although; *kishpin*, if.
9. The *Interjection*; as, *Hoi*! halloo! *haw*! go on!

REMARK 1 . This language is a language of verbs. I would almost treat of the verb in the very first chapter of Etymology, because all depends on the

verb, and almost all is, or can be, transformed into verbs. But the natural order requires it, to treat first of the *substantive* or noun, which is the subject of the verb; and then of the *pronoun*, which stands for the noun or substan-tive, as the subject of the verb, and ordinarily precedes it.

But immediately after the noun and pronoun comes the *verb*, which occupies two thirds of this Grammar. After the verb comes the *adjective* and then the *number*, because these parts of speech are commonly transformed into verbs. Now follows the *preposition*, which is often connected with the verb, and conju-gated with it; then the *adverb*, which modifies the verb in var-ious manners; and then the remaining two parts of speech.

REMARK 2. There are no *articles* in the *Otchipwe* language. The words *aw*, *iw*, etc., which are sometimes placed before sub-stantives, are not articles; they are demonstrative pronouns. So, for instance, *aw ikwe*, does not properly denote, *the* woman, but *this* or *that* woman.

REMARK 3. In the *Otchipwe* language, three parts of speech are *declinable*, that is, they undergo changes; the rest are *inde-clinable*, they never change. The declinable parts of speech are the first three, substantive, pronoun, verb. Substantives and pro-nouns undergo a change in the plural; and this is all their change. Verbs have their various Conjugations. Adjectives and numbers are indeclinable as such; but when they are trans-formed into verbs, they have their Conjugations.

CHAPTER I.

OF SUBSTANTIVES OR NOUNS.

A *Substantive* or *Noun* is the name of a person or thing, really existing, or only thought, imagined.

The name of a single individual is called a *proper noun*; as, *Wawiiatan*, Detroit; *Monengwanekan*, Lapointe; *Wikwed*, L'Anse; *Mángosid*, Loonsfoot.

A *common noun* or *substantive* is the name applied to all per-sons or things of the same kind; as, *inini*, man; *ikwe*, woman; *maingan*, wolf; *animosh*, dog; mitig, tree; *adópowin*, table.

OF GENDER.

Gender is the distinction of substantives with regard to sex. Almost all languages make a difference in their *articles* and *adjectives*, when they apply them to substantives of the three different genders, the *masculine*, *feminine*, and *neuter*. But the English language employs the same article and the same adjec-tive before substantives of the three genders. And so does the *Otchipwe* language. For persons and things of both sexes, and of those that belong to none, the *same adjective* is used. F. i., *mino inini*, a good man; *mino ikwe*, a good woman; *mino wigi-wam*, a good house; *gwanátch kwiwisens*, a beautiful boy; *gwa-nátch ikwesens*, a beautiful girl; *gwanátch masinaigan*, a beautiful book.

But the *Otchipwe* language goes yet a step farther; even in the *pronoun* there is no distinction of gender made; *win* signifies he, she and it. But as the distinction of the two sexes is necessary in certain circumstances, the *Otchipwe* language, (like other lang-uages,) has some *different words* for individuals of the two sexes.

EXAMPLES.

MASCULINE.	FEMININE.
Ogima, Chief or King;	*ogimakwe*, queen.
Inini, *man*;	*ikwe*, woman.
Kwiwisens, boy;	*ikwésens*, girl.
Noss, my father;	*ningá*, my mother.
Ningwíss, my son;	*nindániss*, my daughter.
Nissaie, my elder brother;	*nimisse*, my older sister.
Nimishómiss, my grand father;	*nókomiss*, my grand-mother.

And a variety of other terms of relationship, and expressions of friendship.

Instead of the English mode of distinguishing the two sexes, by prefixing *he* to substantives for the masculine, and *she* for the feminine sex, the *Otchipwe* language contrives the distinction in the following manners, viz:

1. By prefixing the word *nábe*, (male,) to substantives of the masculine gender, and *ikwe*, (woman, female,) to those of the feminine gender. F. i., *nábe-pijiki*, a bull or ox; *ikwé-pijiki*, a cow.

2. By making use of the words *nabéaiaa*, (male being,) and *ikwéaiaa* (female being,) which are ordinarily placed after the substantive. F. i., *pakaákwe nabéaiaa*, a cock; *pakaákwe ikwé-aiaa*, a hen; *bebejigoganji nabéaiaa*, a horse; *bebejigoganji ikwéaiaa*, a mare.

3. By affixing to substantives of the masculine gender the word *inini*, (man,) and to those of the feminine gender the word *ikwe*, (woman,) modifying the two words a little. F. i., *anokia-géwinini*, a man servant; *anokitagékwe*, a maid servant; *kikino-amagéwinini*, a school-teacher (man); *kikinoamgékwe*, a female school-teacher. They also will say; *nishime inini*, (or, *kwiwi-sens*,) my younger brother; *nishime ikwé*, (or, *ikwésens*,) my younger sister.

REMARK. Instead of the distinction of gender, there is another distinction made between the substantives of the *Otchipwe* lan-guage, which is as important, as it is difficult, and peculiar to this language. It is the division of all the *Otchipwe* substantives in two classes; some are animate and some inanimate.

Animate substantives are called those which denote beings and things that are living or have been living really or by acception.

Inanimate substantives are called those which signify things that never lived.

This must well be borne in mind, as it is of great importance for the correct speaking of the *Otchipwe* language.

The animate substantives, which denote beings that are *really* living, or have been so, cause no difficulty; they are naturally known, and cannot be mistaken; as, *gájagens* , a cat; *wawábigo-nodji*, a mouse; *sagimé*, a moscheto; *ginébig*, a serpent, etc. But substantives which signifies things that have no life at all, but which the Indians treat in their language like substantives that signify living beings, create one of the greatest difficulties and

peculiarities of this language; because there is no rule by which you could be guided to know these substantives. And still it is necessary to know whether a substantive is *animate* or *inani-mate*, because on this distinction depends the right use and inflection of the *verb* and *pronoun*. If you confound the verbs that are used in connexion with *animate* substantives, with those that are employed with *inanimate*, you commit as big a blunder in the *Otchipwe* language, as you would in English by saying: *I am afraid of that man because she is a bad man*; or, *I love my mother because he is so kind to me*.

REMARK. The *animate* substantives will always be denoted by the sign *an* in this Grammar as well as in the Dictionary; and the inanimate substantives will be denoted by the sign *in*. The same signs will also be employed for the *verbs* that have report to animate or inanimate substantives. Please remember well this remark.

Here are some of those substantives which signify things that have no life, but are employed by the Indians like substantives that signify living beings:

Mitig, a tree.
Pakwéjigan, bread.
Assín, a stone.
Mishímin, an apple.
Pingwí, ashes.
Asséma, tobacco.
Akík, a kettle.
Opín, potatoes.
Pigiw, pitch.
Mikwám, ice.
Gon, snow.
Táshkiibodjigan, saw-mill.
Tchibaiátig, cross.
Mandámin, corn.
Wábigan, clay.
Senibâ, silk, ribbon.
Masinítchigan, image.

Sibwágan, corn-stalk.
Nindigig, my knee.
Agig, cold, phlegm.
Gisiss, sun, moon, month.
Tibaigisisswan, watch, clock.
Mígwan, feather, quill.
Nabágissag, a board.
Wababigan, lime.
Opwágan, pipe.
Joniia, silver, money.
Assab, a net.
Ess, a shell.
Kishkibitágan, a tobacco-pouch
Miskodíssimin, a bean.
Jíngob, a fir-tree.

Gijik, cedar.
Moshwe, handkerchief.
Joniians, a shilling.
Minéssagáwanj, thorn.
Anáng, a star.
Animiki, thunder.
Ishkotékan, fire-steel.
Kitchípison, belt.
Titibissé-odaban, wagon, cart.
Kótawan, a block.
Nisákosi, a corn-ear.
Masán, *a nettle*.
Jingwak, pine-tree.
Mindjikáwan, a mitten, a glove.
Odában, a sledge.
Osawában, gall, bile.
Botágan, a stamp, stamper. *Nindinígan*, my shoulder blade.
Miskwimin, a raspberry.
Paganak, a walnut-tree.
Ojashákon, (tripe de roche).
Papágimak, ash-tree.

And a vast number of others.

To facilitate the acquirement of these substantives, *animate* only by acception, I have marked them in the Dictionary thus: *an.*; and the last letter of their plural is always *g*; whereas the last letter of the *inanimate* substantives in the plural, is always *n*.

OF NUMBER.

Number is that property of a substantive by which it denotes one object, or more, Number is double, the singular, and the plural number.

The *singular* number denotes only one object; as *wigiwam*, a lodge; *amík*, a beaver; *onágan*, a plate or dish; *mokoman*, a knife.

The *plural* number expresses two or more objects; as, *jimága-nishag*, soldiers; *wakáiganan*, houses; *anishinabeg*, Indians; *wagákwadon*, axes.

As in every language, so also in the *Otchipwe*, there are many substantives which, from the nature of the objects they signify, have no plural;

as, *totoshabo*, milk; *sisibákwad*, sugar; *kitim-iwin*, laziness, etc. But there are none in this language which have no singular.

FORMATION OF THE PLURAL NUMBER.

The formation of the plural of the Otchipwe substantives is somewhat difficult. We have only a few rules for it, which are not sufficient. There are some *general* and some *special* rules.

GENERAL RULES.

RULE 1. The plural of the *Otchipwe* substantives is always formed by *adding* to the singular a letter or a syllable. Never is anything changed in the substantive itself. This is a rule without exception, as well for the *animate* as *inanimate*.

RULE 2. The last letter of the plural of an *animate* substantive is invariably *g*; and the last letter of the plural of an *inanimate* substantive is always *n*. This rule again has no exception.

But the learner of this language gains little by these rules, because the letters that precede this final *g* or *n* in the syllables which are added to the singular, in order to form the plural, are so various, that we distinguish no less than *twelve* different terminations of the plural, viz: seven for the *animate*, and five for the *inanimate*.

The seven terminations of the plural of the *animate* substan-tives are: *g*, *ag*, *ig*, *iag*, *jig*, *og*, and *wag*.

The five terminations of the plural of the *inanimate* substan-tives are: *n*, *an*, *in*, *on*, and *wan*.

There is no *general* rule for the formation of these different terminations of the plural; but there are some *special* rules which will be useful to the learner.

SPECIAL RULES.

RULE 1. The *animate* substantives ending in *ans*, *ens*, *ins* , and *ons*, (which are always *diminutives*), and all the *animate* sub-stantives indicating

contempt, add always the syllable *ag* to the singular, to form the plural.

EXAMPLES.

	PLURAL.
Ogimáns, a little chief,	*ogimánsag*.
Jóniians, a shilling,	*jóniiánsag*.
Pakwéjigans, a small cake,	*pakwéjigánsag*.
Sénibâns, a small ribbon,	*senibânsag*.

	PLURAL.
Wágoshens, a young fox,	*wágoshensag*.
Agimens, a small snow-shoe,	*agiménsag*.
Anishinábens, a young Indian,	*anishinábensag*.
Jishíbens, a young duck,	*jishíbensag*.
Gijikens, a little cedar,	*gijikénsag*.
Mígisins, a young eagle,	*mígisinsag*.
Wábisins, a young swan,	*wábisinsag*.
Opínins, a small potatoe,	*opininsag*.
Omímins, a young pigeon,	*omiminsag*.
Pijikins, a calf,	*pijikinsag*.
Amons, a young bee,	*ámonsag*.
Mángons, a young loon,	*mángonsag*.
Manitóns, an insect,	*manitónsag*.
Animóns, a small dog,	*animónsag*.
Amikóns, a young bearer,	*amikónsag*.
Akíkons, a small kettle,	*akikónsag*.
Assabish, a bad net,	*assabishag*.
Ininiwish, a bad man,	*ininiwishag*.
Opwáganish, a bad pipe,	*opwaganishag*.
Akikosh, a bad kettle,	*akikoshag*.

Some *participles* also make their plural invariably by adding *ag* to the singular, as you will see in the *Dubitative* Conjug-ations.

RULE 2. All the *animate* substantives with *an* and *in*, add like-wise the syllable *ag* for the plural. But when those with *in* have the accent on the last syllable, they add *ig*. (See the last two words in these Examples.)

EXAMPLES.

	PLURAL.
Kitchimókoman, American,	*Awakán*, slave,
Mígwan, a feather, or pen,	*Nind inawémagan*, my relative,
Tibáigisisswan, watch, clock,	*Opwágan*, pipe,
	Masinítchigan, image,

Kitchimókomanag.
mígwanag.
tibaigisisswanag.
awakánag.
nind inawemaganag.
opwaganag.
masinítchiganag.

	PLURAL.
Ishkotékan, fire-steel,	*ishkotékanag*.
Mindjikáwan, a mitten,	*mindjikáwanag*.
Wébinigan, a rejected person,	*wébiniganag*.
Odában, a sledge,	*odábanag*.
Nin wídjiwagan, my companion,	*nin wídjiwaganag*.
Mishímin, apple,	*mishíminag*.
Ninidjánissikawin, my god-child,	*ninidjánissikawinag*.
Mandámin, one corn,	*mandáminag*.
Miskodíssimin, a bean,	*miskodíssiminag*.
Opín, a potatoe,	*opínig*.
Assín, a stone,	*assínig*.

RULE 3. The *animate* substantives with *â*, *ê*, *î*, and *ô* * add invariably *iag* to the singular, to form the plural.

	PLURAL.
Sénibâ, a ribbon,	*sénibâiag*.
Pakaákwê, cock or hen,	*pakaákwêiag*.
Akiwesî, old man,	*akiwesîiag*.
Gigô, fish,	*gigôiag*.

RULE 4. All the participles of the *affirmative* form (which are at the same time *animate* substantives,) add the syllable *jig* for the plural, when their final letter is *d*; but when their final letter is *g*, they add *ig*.

	PLURAL.
Enamiad, a Christian,	*Masinaigan waiábandang*, a reader,
Kekínoamawind, a scholar,	
Waiábanged, a spectator,	
Gegínawishkid, a liar,	
Netá-wissinid, a great eater,	*Debendang*, proprietor, owner,
Netá-gikawidang, a quarreler,	*Dégwishing*, arriver, comer,
Pesíndang, a hearer,	

énamiadjig,
kekinoamawindjig,
waiábangedjig,
gegínawishkidjig,
netá-wissinidjig,
neta-gikawidangig,
pesíndangig,
masinaigan waiábandangig,
debendangig,
dégwishingig.

* See p. 10.

RULE 5. All the participles of the *negative* form (which are at the same time *animate* substantives,) add the syllable *og* for the plural.

EXAMPLES.

	PLURAL.
Enamiássig, a pagan,	*namiássigog*,
Nébossig, an immortal,	*nébossigog*,
Netá-gigitossig, a dumb person,	*netá-gigitossigog*,
Bémossessig, a lame person,	*bemossessigog*.

RULE 6. The *inanimate* substantives with *gan* and *win*, and likewise all *inanimate* diminutives with *ans*, *ens*, *ins*, *ons*, and also all the *inanimate* substantives indicating *contempt*, add the syllable *an* for the plural.

EXAMPLES.

	PLURAL.
Wakáigan, a house,	*wakáiganan*,
Wasswágan, a torch,	*wasswáganan*,
Nibágan, a bed,	*nibáganan*,
Adópowin, a table,	*adópowinan*,
Dódamowin, action,	*dódamowinan*,
Batádowin, sin,	*batádowinan*,
Onágans, a small dish,	*onágansan*,
Apábiwinens, a small chair,	*apábiwinensan*,
Anitins, a small	*anitinsan*,

spear,	
Biwábikous, a small iron,	*biwábikonsan*,
Masinaiganish, a bad book,	*masinaiganishan*,
Wigiwamish, a bad house or lodge,	*wigiwamishan*.

These are all the rules I can give you for the formation of the plural number of *Otchipwe* substantives.

Let us now consider all the *twelve* different terminations of the plural, (that is, the letters and syllables which are added to the singular, to form the plural,) to see the difficulty which this variety must cause to the learner of this language.

EXAMPLES OF THE TWELVE TERMINATIONS OF THE PLURAL OF *Otchipwe* SUBSTANTIVES.

	PLURAL.
1. *g*.	
Anishinábe, an Indian,	*anishinábeg*,
Méme, wood-pecker,	*mémeg*,
Windigo, a giant,	*wíndigog*,
Windigókwe, a giantess,	*windígokweg*,
Anishinábekwe, a squaw,	*anishinabekweg*,
Móshwe, a handkerchief,	*móshweg*,
Omími, a pigeon,	*omímig*,
Animikí, thunder,	*animikíg*,
Bebejigóganji, horse,	*bebejigóganjig*,
Manito, ghost, spirit,	*manitog*,
Jóniia, silver, or a piece of silver,	*joniiag*,
Ogima, chief,	*ogimag*.
2. *ag*.	
Wágosh, fox,	*wágoshag*,
Kótawan, a block,	*kótawanag*,
Namébin, a sucker,	*namébinag*,
Jishib, a duck,	*jishibag*,
Bijíw, lynx,	*bijiwag*,
Kitchipison, a belt,	*kitchipisonag*,
Namégoss, trout,	*namégossag*,
Mishímin, apple,	*mishíminag*,
Kokósh, a hog,	*kokóshag*,
Mandámin, one corn,	*mandáminag*,
Jimáganish, soldier,	*jimaganishag*,
Jáganash, Englishman,	*Jáganashag*.
3. *ig*.	
Jingob, fir-tree,	*jingobig*,
Assín, a stone,	*assinig*.
Assáb, a net,	*assabig*,
Opín, potatoe,	*opínig*,
Minéssagawanj, thorn,	*minéssagawanjig*,
Naiágatawendang, thinker,	

naiágatawendangig.

	PLURAL.
Netá-agonwetang, gainsayer, *Métchi-dodang*, malefactor,	*netá-agonwetangig*, *métchi-dodangig*.
4. *iag*.	
Mishikê, turtle,	*mishikêiag*,
Wawábigonodji, mouse,	*wawábigonodjiiag*,
Assabikéshî, spider,	*assabikéshîiag*,
Eshpaió, a Spaniard,	*Eshpaióiag*,
Nijodé, a twin,	*nijodéiag*,
Nissaié, my older brother,	*nissaiéiag*,
Nimissé, my older sister,	*nimisséiag*,
Nindángoshe, my cousin,	*nindángosheiag*,
Mindimóie, an old woman	*mindimóieiag*.
5. *jig*.	
Swánganamiad, a good Christian, *Mékisiniked*, shoemaker, *Bewábikoked*, a miner, *Wedáked*, steersman, *Bebámadisid*, traveler, *Netá-nagamod*, a singer, *Kekinoamáged*, teacher,	*swánganamiadjig*, *mékisinikedjig*, *bewábikokedjig*, *wedákedjig*, *bebamadisidjig*, *netá-nagamodjig*, *kekinoamágedjig*.

REMARK. The substantives of this number, with innumerable others of this description, are also *participles*. It must be observed that the termination *jig* in the plural of these words is only a corruption, which is established now, and must remain. Properly it ought to be *ig*, as above, No. 3. We ought to say: *Swánganamiadig*, *mékisinikedig*,

bewábikokedig, etc. The Indians of Grand Portage, Fond du Lac, and other places north of Lake Superior, have conserved this genuine Algonkin tradition.

Wábos, a rabbit,
Wábos, white,
Wábos, William,
Wábos, a fox,
Wábos, a kettle,
Mitig, tree,
Mons, moose,
Mdebán, I dream,
Mdebánsog,
Mdebisog,
Mdebkog,
Mdebkogmitigog,
Mdebkogmonsog.

Anáng, a star,
Nabágissag, a board,
Enamiássig, pagan,
Enokíssig, idler, sluggard,
Ménikwessig, a sober person,

7. *wag*.

Iníni, man,
Ikwé, woman,
Amík, beaver,
Pijíki, ox, cow,
Namé, a sturgeon, *Atík*, a rein-deer,
Mígisi, eagle,
Wanagék, hark,
Atíkamég, white fish, *Jíngwák*, pine tree, *Biné*, a partridge,
Wawáshkeshi, deer, *Anjeni* , angel,

Wemitigoji, Frenchman,

8. *n*.

Abwí, a paddle,
Anwí, a ball, bullet,
Aii . . ., thing,

9. *an*

Wadjíw, mountain,
Omódai, bottle,
Kitigán, garden, field,
Nisíd, my foot,
Sakáon, a cane,
Tchiman, a canoe,
Nábikwan, vessel,
Jimágan, a lance,
Apábiwin, chair, bench,
Masináigan, book, paper,

PLURAL.

ánangog, abágissagog,
enamiássigog,
enokíssigog,
énikwéssigog.

ininiwag,
ikwewag,
amíkwag,
pijíkiwag,
naméwag,
atíkwag,
mígisiwag,
wanagékwag,
atíkamégwag,
jíngwákwag,
binéwag,
wawáshkeshiwag,
anjeniwag; (also
anjenig,
wemitigojiwag.

abwín,
anwín,
aiin . . .

wadjíwan, omódaian,
kitigánan, nisídan,
sakáonan, tchimánan,
nábikwanan, jimáganan,
apábiwinan,
masináiganan.

	PLURAL.
10. *in*.	
Anít, fish-spear,	*anitin*,
Abáj, a lodge-pole,	*abájin*,
Nagwéiab, rainbow,	*nagweiabin*,
mitígwab, a bow,	*mitikwábin*.
11. *on*.	
Gijigad, day,	*gijigadon*,
Tibikad, night,	*tibikadon*,
Anamiewigamig, church,	*anamiéwigamigon*,
Aninátig, maple-tree,	*aninátigon*,
Wáwan, egg,	*wáwanon*,
Wagákwad, axe,	*wagákwadon*,
Makák, box,	*makákon*.
12. *wan*.	
Sibi, river,	*sibiwan*,
Mashkíki, medicine,	*mashkíkiwan*,
Odéna, village, town,	*odenawan*,

	wábas
Wábashkiki,	*hkiki*
swamp,	*wan*.

By considering this great variety of terminations of the plural, you will perceive that there is no general rule to be established for its formation. It must be learned from usage. (See *REMARK* 1, in the beginning of Chapter III., in regard to the *mutative vowel*.)

To facilitate the study of the *Otchipwe* language also in this respect, I have marked in the Dictionary the plural of all the substantives of this language, which are susceptible of it.

FORMATION OF SUBSTANTIVES.

The *Otchipwe* language is a language of verbs. Verbs are more frequently used than substantives. Where other languages will employ a substantive, the *Otchipwe* language uses a verb. Sub-stantives are often changed into verbs, as are also other parts of speech and from verbs many substantives are formed. There are some *invariable Rules* for this formation, which you will find explained here. You will better understand these rules after the perusal of the long Chapter of Verbs; but we must put them here, because they belong to the Chapter of Substantives.

RULES FOR THE FORMATION OF SUBSTANTIVES.

RULE 1. By adding the syllable *win* to the third person singu-lar, present, indicative, affirmative form, of a verb belonging to the I. Conjugation, you will have its substantive.

EXAMPLES.

Ojibiíge, he writes; *ojibiigewin*, writing
Jawéndjige, he is charitable; *jawendjigewin*, charity, grace.
Dibaamáge, he pays; *dibaamágewin*, payment (given.)
Dibákonige, he judges; *dibákanigewin*, judgment (held, pronounced.)
Ságiiwe, he loves; *ságiiwewin*, love.
Gími, he deserts; *gimiwin*, desertion.
Gimódi, he steals; *gimódiwin*, stealing, theft.
Kitimi, he is lazy; *kitimiwin*, laziness.
Anwenindiso, he repents; *anwenindisowin*, repentance.
Gigito, he speaks *gigitowin*, speaking, discourse.

RULE 2. By changing the last syllable, *wag*, of the third person, plural, present, indicative, of a verb called "communicative," into *win*, you will form its substantive.

EXAMPLES.

Migádiwag, they fight; *migádiwin*, fighting, war.
Dibaamádiwag, they are paid together; *dibaamádiwin*, a gen-
eral payment.
Gikándiwag, they quarrel; gikándiwin, quarrel.
Ganónidiwag, they speak to each other; *ganónidiwin*, con-versation.

Jingenindiwag, they hate each other;
jingenindiwin, hatred.

RULE 3. Add to the first person, singular, present, passive voice, of a verb belonging to the IV. Conjugation, the syllable *win*, and you will have its substantive.

EXAMPLES.

Nin dibaamágo, I am paid; *dibaamágowin*, payment (received.) *Nin dibákonigo*, I am judged; *dibákonigowin*, judgment (under-gone.)

Nin kikinoamágo, I am taught; *kikinoamágowin*, instruction (received.)

Nin minigo, I am given; *minigowin*, gift (received.)

RULE 4. Change the final *g* of the third person, plural, present, indicative, of the verbs belonging to the II. and III. Conjuga-tions, into *win*, and you will have their substantives.

EXAMPLES.

Dódamog, they do; *dódamowin*, doing, action.

Kashkendamog, they are sad; *Kashkendamowin*, sadness, sor-row.

Segendamog, they are afraid; *segendamowin*, fear.

Osámidonog, they speak too much; *osámidonowin*, too much speaking.

RULE 5. Add the syllable win to the third person, singular, present, indicative, negative form, ending in *i*, of the verbs of the first three Conjugations, and you will have their substantives.

EXAMPLES.

Kawin minikwessi, he does not drink; *minikwessiwin*, temper-ance.

Kawin nitá-gigitossi, he can not speak; *nitá-gigitossiwin*, dumbness.

Kawin babámitansi, he does not obey; *babamitansiwin*, diso-bedience.

RULE 6. Change the final *e* of the verbs ending in *ige* or *djíge*, into *an*, and you will form names of tools, implements, etc.

EXAMPLES.

Nin pakiteige, I strike; *pakiteigan*, hammer.
Nin tchigatáige, I sweep; *tchigatáigan*, broom.
Nin tchigigáige, I square timber; *tchigigáigan*, broad axe.
Nin kíshkiibodjige, I saw (across.) *kichkiibodjigan*, hand-saw or log-saw.
Nin táshkiibodjige, I saw (along.) *táshkiibodjigan*, pit-saw or a saw-mill.
Nin mókodjige, I am cutting wood (with a knife.) *mókodjigan*, plane, drawing-knife.
Nin bissibódjige, I grind; *bissibódjigan*, corn-mill.

RULE 7. Change the final *e* of the verbs, called "Working Verbs," (which you will find in the article: "Formation of Verbs, after all the Conjugations;") change this *e* to *an*, and you will form substantives denoting the place where the work signified by the working verb, is going on.

EXAMPLES.

*Nind akakanjéke,** I burn coal; *akakanjékan*, the place where a coal pit is burning, or has been so.
Nin jominábokе, I make wine; *jominábokan*, the place where they make wine, (vineyard.)
Nin sisibákwadokе, I make sugar; *sisibákwadokan*, sugar-camp, sugar-bush.
Nin biwábikokе, I make (produce) iron; *biwábikokan*, the place where they produce iron, an iron-mine.
Nin miskwábikokе, I make (produce) copper; *miskwábikokan*, a copper mine.

* The letter *n* is scarcely heard in this word.

RULE 8. Some verbs of the IV. Conj. form animate substan-tives by adding *gan* to the first person singular.

EXAMPLES.

Nind inawema, he is a relation of mine. *nind inawemagan*, my relative.
Nin widigema, I am married to him (her.) *nin widigemagan*, my husband, (wife.)
Nin widjiwa, I accompany him, (her.) *nin widjiwagan*, my com-panion.

REMARK. In regard to the substantives formed according to the first and third of the above rules, you will please to bear in mind, that those which have *e* before the end-syllable *win*, signify an action done or doing; and those that have *o* before *win*, mark the effect received from an action. It is important to mind this difference. In English there is no difference in the words of both kinds, (as you will see in the following exam-ples,) but in the *Otchipwe* language the difference is material.

EXAMPLES.

Nin dibaamágewin, my payment, (made by me;)
nin dibaamágowin, my payment, (received by me.)
Ki dibákonigewin, thy judgment (made by thee;)
ki dibákonigowin, thy judgment, (undergone by thee.)
O kikinoamágewin, his instruction, (given by him;)
O kikinoamágowin, his instruction, (received by him.)
Nin windamágewin, my report, narration, (given by me;)
nin windamágowin, my report, narration, (heard by me.)

Ki gássiamagewin, thy remission, (granted by thee;)
ki gássiamagowin, thy remission, (received by thee.)
O pakiteigewin, his beating, (done by him;)
O pakiteigowin, his beating, (received by him.)

And a great number of other words of this description, which are not all in the Dictionary, because they can be easily obtained, from the respective verbs, by the learner himself.

FORMATION OF TERMS OF CONTEMPT.

There is yet another formation, or rather transformation, of substantives, which must be mentioned in the *Otchipwe* Grammar.

By adding one of the syllables, *ish*, *osh*, or *wish*, to a substan-tive, they transform it into an expression of contempt.

Here are the Rules for this transformation.

RULE 1. The animate substantives that make their plural by adding *ag*, *ig*, or *iag*; and the inanimate that form the plural by adding *an*, or *in*; take *ish* for the case of contempt.

EXAMPLES.

SUBSTANTIVES.	PLURAL.	CONTEMPT.
Kwiwisens, a boy;	*kwiwisensag*,	*wiwisensish*, a bad boy.
Ikwesens, a girl;	*ikwesensag*,	*ikwesensish*, a bad girl.
Ninindjaniss, my child;	*ninidjanissag*,	*ninidjanissish*, my bad child.
Assáb, a net;	*assabig*,	*assabish*, an old net.
Assin, a stone;	*assinig*,	*assinish*, a bad, unfit stone.
Abinojì, a child;	*abinodjiiag*,	*abinodjiish*, a bad child.
Akiwesî, an old man;	*akiwesiiag*,	*akiwesiish*, a bad old man.

Mókoman, a knife;	*mokomanan*	*mokomanish*, a bad knife.
Mojwágan, scissors;	*mojwaganan*,	*mojwaganish*, bad scissors.
Mitigwab, a bow;	*mitigwabin*,	*mitigwabish*, a bad old bow.
Anit, a spear;	*anitin*,	*anitish*, a bad, unfit spear.

RULE 2. The animate substantives that form their plural by adding *og*, or *wag*, (when these latter terminate in a *consonant* in the singular,) and the *inanimate* that make their plural in *on*, take *osh* for the case of contempt.

EXAMPLES.

SUBSTANTIVES.	PLURAL	CONTEMPT
Nabagissag a board	*nabagissagog*,	*nabagissagosh*, a bad rotten board.
Mitig, a tree;	*mitigog*,	*mitigosh*, a bad tree.
Akik, a kettle;	*akikog*,	*akikosh*, a bad old kettle.
Anang, a star;	*anangog*,	*anangosh*, a bad star.
Amik, beaver;	*amikwag*,	*amikosh*, a bad beaver.
Jingwak, pine;	*jingwakwag*,	*jingwakosh*, a bad pine.
Gag, a porcupine;	*gagwag*,	*gagosh*, a bad porcupine.
Nishkinjig, my eye;	*nishkinjigon*,	*nishkinjigosh*, my bad eye.
Makák, a box;	*makakon*,	*makakosh*, a bad box.
Máwan, an egg;	*wawanon*,	*wawanosh*, a bad spoiled egg.

RULE 3. The *animate* substantives that make their plural by adding *g*, or *wag*, (when these latter terminate in a *vowel* in the singular;) and the *inanimate* that form the plural by adding *wan*; take *wish* for the case of contempt.

EXAMPLES.

SUBSTANTIVES.	PLURAL	CONTEMPT

Ogima, a chief;	*ogimag*,	*ogimawish*, a bad chief.
Wemitigojikwe, a Frenchwoman;	*wemitigojikweg*,	*wemitigojikwewish*, a bad Frenchwoman
Anishinabe, Indian;	*anishinabeg*,	*anishinabewish*, a bad Indian.
Inini, a man;	*ininiwag*,	*ininiwish*, a bad, wicked man.
Pijiki, an ox;	*pijikiwag*	*pijikiwish*, a bad ox.
Sibi, a river;	*sibiwan*,	*sibiwish*, a bad river.
Odena, a village;	*odenawan*,	*odenawish*, a bad village.

REMARK 1. In the first three words of the above examples, viz: *Kwiwisensish*, *ikwesensish*, *ninidjanissish*; and in the diminu-tives, which all end in *sish*, when expressing contempt, this *sish* is pronounced *shish*. But nevertheless we must grammatically take it for *sish*. The pronunciation *shish* is only a corruption. So also, for instance, will a common speaker of the English lan-guage pronounce, *shaysh she*; but it ought to be, says she. And Canadians will say, *Il va chécher*, (it will dry;) instead of saying, *Il va sécher*.

REMARK 2. The plural of all the *animate* substantives indic-ating contempt is invariably formed by adding *ag* to the singu-lar; and the plural of the *inanimate* by adding *an*. F. i., *Kwiwi-sensish*, *kwiwisensishag*. *Mitigosh*, *mitigoshag*. *Ininiwish*, *inini-wishag*. *Mokomanish*, *mokomanishan*. *Makakosh*, *makakoshan*. *Sibiwish*, *sibiwishan*, etc.

REMARK 3. There are a few *inanimate* substantives denoting contempt which make an exception from the above Rule 1. They take *ash*, instead of *ish*; as, *nisid*, my foot; pl. *nisidan*; *nisidash* my bad foot. *Nibid*, my tooth; pl. *nibidan*; *nibidash* my bad tooth. *Mashkimod*, a bad; pl. *mashkimodan*; *mashkimodash*, a bad bag; etc. *Abwi*, paddle; makes *abwish*; *anwi*, a ball; *anwish*.

REMARK 4. It must, however, be observed that these terms implying contempt, are not always intended, nor taken, for con-tempt. They are sometimes expressions of *humility*, and at other times they are *caressing* terms.

So, for instance, an Indian speaking to you, will mention all that belongs to him, in those terms

denoting contempt; but only by modesty and humility. He will call his wife, *nin mindimoie-mish*; his children, *ninidjanissishag*; his lodge or house, *nin wigiwamish*; his canoe, *nin tchimanish*; his luggage, *nind aiimi-shan*, etc.

And a squaw, for instance, caressing her little son, will say: *Ningwissensish*! *ningwissensish*! (*ningwissens*, signifies, my little son.) And caressing her little daughter she will repeat: *Nindanissensish*! *nindanissensish*! (*nindanissens*, means, my little daughter.)

FORMATION OF DIMINUTIVE SUBSTANTIVES.

The *Otchipwe* language is very rich on diminutive substan-tives. They are formed from common substantives by the an-nexation of *six* different terminations. These terminations are: *s*, *ns*, *ens*, *ins*, *ons*, and *wens*.

Here are the *Rules* for the formation of the diminutives.

RULE 1. The termination *s* is attached to substantives, *animate* and *inanimate*, that end in *gan*, without an accent; (if *gan* has an accent, the substantive belongs to Rule 3., as, *Kitigán*, *kitigánens*.) The *animate* make their plural in *ag*, the *inanimate* in *an*.

EXAMPLES.

SUBSTANTIVES.	PLURAL	DIMINUTIVES.
Masinítchigan;	*masinitchiganag*;	*masinitchigans*, a little image.
Opwagan, a pipe;	*opwaganag*;	*opwagans*, a small pipe.
Botágan, a stamp;	*botaganag*;	*botagans*, a small stamp.
Bíminigan, an auger;	*biminiganan*;	*biminigans*, a gimlet.

Masináigan, a book;	*masinaiganan*;	*masinaigans*, a small book.
Kijapikisigan, a stove;	*kijapikisiganan*;	*kijapikisigans*, a small stove.

RULE 2. The termination *ns* is added to the *animate* substan-tives that form their plural by adding *g*, *iag*, or wag, (when these latter terminate in a *vowel* in the singular;) and to the *inanimate* that add *n* for the plural.

EXAMPLES.

SUBSTANTIVES.	PLURAL	DIMINUTIVES.
Ogimá, a chief;	*ogimág*;	*ogimáns*, a small or young chief.
Makwá, a bear;	*Makwag*;	*makwáns*, (pron. *makóns*) a young bear.
Wissakodekwe, a half breed woman	*wissakodekweg*;	*wissakodekwens*, a young half-breed woman.
Oshkinawe, a young man	*oshkinaweg*;	*oshkinawens*, a small young man.
Nishime , my younger brother;	*Nishimeiag*;	*nishimens*, my small young brother or sister.
Pakaákwè, a hen;	*pakaakwêiag*;	*pakaakwens*,chicken.
Pijiki, an ox, or cow;	*pijikiwag*;	*pijikins*, a calf.
Migisi , an eagle;	*migisiwag*;	*migisins*, a young eagle.
Wemitigoji, a French man	*Wemitigojiiwag*;	*Wemitigojins*, a young Frenchman.
Abwí: a paddle;	*abwin*;	*abwins*, a small paddle.
Anwí, a ball;	*anwin*;	*anwins*, a small ball, shot.

RULE 3. The termination *ens* is annexed to those *animate* sub-stantives that form their plural by adding *ag*; and those *inani-mate* that add *an* in the plural; except the animate and inanimate

substantives ending in the singular in *gan*, without an accent, which belong to Rule 1., as above.

EXAMPLES.

SUBSTANTIVES.	PLURAL.	DIMINUTIVES.
Jáganash, Englishman;	*Jaganashag*;	*Jaganashens*, a little Englishman.
Kokosh, a pig;	*kokoshag*;	*kokoshens* a young pig.
Migwan, a pen, feather	*mígwanag*;	*migwanens*, a small feather.

Kitigán, a field;	*kitigánan*;	*kitigánens*, a garden.
Mitchikan, a fence;	*mítchikanan*;	*mitchikanens*, a small fence.
Bodawán, a chimney;	*bodawánan*;	*bodawanens*, a small chimney.

RULE 4. The termination *ins* is attached to the *animate* sub-stantives that make their plural in *ig*; and to the *inanimate* that make it in *in*.

EXAMPLES.

SUBSTANTIVES.	PLURAL.	DIMINUTIVES.
Assin, a stone;	*assinig*;	*assinins*, a little stone.
Assab, a net;	*assabig*;	*assabins*, a small net.
Opin, a potatoe;	*opinig*;	*opinins*, a small potatoe.
Abáj, a lodge-pole;	*abajin*;	*abajins*, a small lodgepole.
Anít, a spear;	*anitin*;	*anitins*, a little spear.

RULE 5. The termination *ons* is added to the *animate* substan-tives that form their plural by adding *og*, or *wag* (when these latter terminate in a *consonant* in the singular,) and to the *inan-imate* that make the plural in *on*.

EXAMPLES.

SUBSTANTIVES.	PLURAL	DIMINUTIVES.
Anáng, a star	*anangog*	*anangons*, a small star (asterisk.)
Akik, a kettle;	*akikog*;	*akikons*, a small kettle.
Ginebig, a	*ginebigog*;	*ginebigons*, a

serpent,		young snake;
Jingwák, a pine-tree;	*jingwakwag*;	*jingwakens*, a young pine-tree.
Atík, a rein-deer,	*atikwag*;	*atikons*, a young reindeer.
Ajibik, a rock;	*ajibikon*;	*ajibikons*, a small rock.
Wagákwad, an axe;	*wagakwadon*;	*wagakwadons*, a small axe.
Makák, a box;	*makakon*;	*makakons*, a small box.

RULE 6. The termination *wens* is attached to the *inanimate* substantives which make their plural by adding *wan*; as, *Odena*, a village; *odenawan*; *odenawens*, a small village, etc.

For the *plural* of the diminutives, see page 21 and 24.

OF THE CASES OF SUBSTANTIVES.

Case, in the grammatical language, is the position or state of a substantive, with regard to other words in the same sentence.

The *Otchipwe* substantives have *four* cases, viz: the *Nomina-tive*, *Possessive*, *Objective*, and *Vocative*.

The *Nominative* denotes simply the name of a person or thing, or the subject of the verb. Examples of the nominative case are all the substantives of the Dictionary, from the first to the last.

The *Objective* denotes the object of some action or relation. It does not differ from the nominative in its construction, except in the third person of the personal pronouns, where the nominative is *win*, *winawa*, he, she, it, they; and the objective is *o*, him, her, it, them.

The *Possessive* expresses the relation of property or posses-sion. This possessive case is expressed in *Otchipwe* by putting *o* or *od* between the two substantives, of which one corresponds to the English nominative, and the other to the possessive. The position of the two substantives is the same as in English; the possessive comes first, and then the nominative; and instead of the letter *s* with an apostrophe before it, which is put in

English between the possessive and the nominative, we put in *Otchipwe o* or *od*, (which properly signifies *his* or *her*.) We put *o* before nominatives that begin with a consonant, and *od* before those that begin with a vowel. But sometimes this *o* is inseparably connected with the possessive, and sometimes changed into *w*. (This will be better understood after the study of the possessive pronoun.)

EXAMPLES OF THE POSSESSIVE CASE.

Nin gi- bidon John o masinaigan, I have brought John's book. *Anindi noss o sakaon*? where is my father's cane?

Ki widigémagan od inawémaganan, thy wife's relatives.

Nin wi-gishpinadon kissaie o wakáigan, I will buy thy brother's house.

Meno-ijiwebisid inini od inéndamowinan, a good man's thoughts.

Kitchi ogimá ogwissán gi-nibowan, the King's son is dead. *Kikinoamágewinini wiwan ákosiwan*, the school teacher's wife is sick.

Nissaie o tchiman, my brother's canoe.

Kimisse od anakan, thy sister's mat.

Noss od assabin, my father's nets.

Aw inini ójisheian, that man's grand-children.

The *Vocative* is used in calling persons or other objects. It is double, *singular* and *plural*.

The vocative in the *singular* number is only employed in calling proper names, or terms of relationship. Other substan-tives are not susceptible of this vocative; or rather, their voc-ative is like the nominative. They undergo no change in the voc-ative.

I. RULES FOR THE FORMATION OF THE VOCATIVE SINGULAR.

RULE 1. Proper names of women, ending in *kwe*, reject the two last letters, *w* and *e*, to form the vocative. F. i. *Gijigokwe*, voc. *Gijigok*!—*Windigokwe*, voc. *Windigok*! *Ogákwe*, voc. *Ogák*!—*Nodinokwe*, voc. *Nódinok*! *Otawákwe*, voc. *Otawak*.

RULE 2. The proper names of men and women, ending in a vowel, cut off this vowel for the vocative. F. i. *Nijóde*, voc.

Nijód!—*Abinodji* voc. *Abinódj*.

RULE 3. Terms of relationship, ending in a vowel, reject this vowel, to form the vocative. F. i. *Nita*, my brother-in-law; voc. nit!—*Nijishé*, my uncle, (my mother's brother,) voc. *nijish*!—*Ninoshé* (or *ninwishe*,) my aunt, (my mother's sister,) voc. *ninósh*! or *ninwish*!—*Ningá*, my mother, voc. *ning*! (They say more commonly, *ninge*

Exceptions.—*Nimishóme*, my uncle, (my father's brother,) makes *nimishó*!—*Nindángwe*, my sister-in-law, or my friend, (a female speaking to a female,) does not change in the vocative, *nindángwe*!—*Nidji*, my friend, (a male speaking to a male,) makes likewise *nidji*!

For the terms of relationship, ending in a *consonant*, there is no general rule for the formation of the vocative. Some of them make their vocative like the nominative; as *Ningwiss*, my son, voc. *ningwiss*!—*Nindániss*, my daughter, voc. *nindániss*!— *Nin-idjaniss*, my child, voc. *ninidjaniss Nikániss*, my brother, my friend, voc. *nikániss*!—*Ninsigoss*, my aunt, (my father's sister,) voc. *ninsigoss*!—*Nin- dójim*, my step-son, voc. *nindójim*! Some of these terms form the vocative in a peculiar manner; as: *Nimishómiss*, my grand-father, voc. *nimishó—Nókomiss*, my grand-mother, voc. *nóko*!—*Noss*, my father, voc. *nosse*! —(The Indians of Grand-Portage, Fort William, and other places in the north, say *noss*! instead of *nosse*!)

The vocative in the *plural* number is used for substantives *animate* and *inanimate*, after the following rules.

II. RULES FOR THE FORMATION OF THE VOCATIVE PLURAL. A. *FOR* ANIMATE *SUBSTANTIVES*.

RULE 1. Substantives ending in *â*, *ê* , *î*, or *ô*, add *idog* for the vocative plural. F. i. *Akiwesî*, an old man, voc. *akiwésiidog*!— *Abinódjî*, a child, voc, *abinódjiidog*!—*Gigô*, a fish, voc. *gigôi-dog*!—*Pakaákwê*, a cock, voc. *pakaákwêidog*!

RULE 2. Substantives ending in the plural in *ag* or *wag*, change *ag* into *idog*, to form the vocative, F. i. *Nind inawemaganag*, my relations, voc. *nind inawemaganidog*!—*jimáganishag*, soldiers, voc, *jimáganishidog*!—*Kwiwisénsag*, boys, voc, *kwiwisensidog*!—*Ikwesensag*, girls, voc. *ikwesensidog*!—*Ininiwag*, men, voc. *ininiwidog*!—*Ikwewag*, women, voc. *ikwewidog*!— *Pijikiwag*, oxen, voc. *pijikiwidog*!

RULE 3. Substantives ending in the plural in *g*, *ig*, or *og*, change the final *g* into *dog*. F. i. *Anishinábeg*, Indians, voc. *anishinábedog*!—*Ogimág*, chiefs, voc. *ogimádog*! *Anángog*, stars, voc. *anángodog*!—*Wabosog*, rabbits, voc. *wabosodog*!— *Opinig*, potatoes, voc. *opinidog*!—*Assabig*,.nets, voc. *assabi-dog*!

RULE 4. Substantives with possessive pronouns change their last syllable *nig* into *dog*. F. i. *Nind ógimaminanig*, our chiefs, voc. *nind ógimaminadog*!—*Nikánissinanig*, our friends, our brethren, voc. *nikánissinadog*!—*Nin widjiwáganinanig*, our companions, voc. *nin widjiwáganinadog*!—*Nind inawemagan-inanig*, our relations, voc. *nind nawemaganinadog*!

B. *FOR* INANIMATE *SUBSTANTIVES*.

Inanimate substantives have a proper vocative plural in the rhetorical figure of Apostrophe, where inanimate objects are addressed like animate beings. There are two rules for the formation of this vocative.

RULE 1. Inanimate substantives ending in the plural in *an*, change this *an* into *idog*, to form the vocative plural. F. i., *Masináiganan*, books; voc. *masináiganidog*! *Matchi bimádisi-winan*, bad lives, (bad habits;) vocative, *matchi bimádisiwini-dog*!

RULE 2. Inanimate substantives ending in the plural in *in* or *on*, change their final *n* into *dog*. F. i.,—*Mitigwábin*, bows; voc. mitigwabidog! *Nagweiabin*, rainbows; voc. *nagweiabidog*! *Otchíbikon*, roots; voc. *otchíbikodog*!

REMARK. Substantives which are at the same time *participles*, form their vocative, singular and plural, according to the paradigms of the different

Conjugations, (as you will see in the Chapter of Verbs.) F. i., *Enamiad,* a Christian; voc. *enamiaian*! Christian *enamiaieg*! ye Christians! *Enamiassig,* a pagan; voc. *enamiassiwan*! pagan! *enamiassiweg*! ye pagans!

CHAPTER II.

OF PRONOUNS.

A *Pronoun*, as denoted by its very appellation, is a word used for a noun, or instead of a noun or substantive, to avoid the too frequent repetition of the same word. This is the reason why it follows here immediately after the *substantive* . And it is ordin-arily placed immediately before the verb in the sentence. This is the reason why it precedes immediately the *verb* in this Gram-mar.

There are five distinct sorts or classes of pronouns in the *Otchipwe* Grammar, viz: *Personal*, *Possessive*, *Demonstrative*, *Interrogative*, and *Indefinite* pronouns. We shall now consider each of these different classes of pronouns, respecting their inflections and peculiar use.

I. PERSONAL PRONOUNS.

Personal Pronouns are those which designate the three per-sons: the *first* person, or the speaker; the *second* person, or the one spoken to; the *third* person, that is, the person or thing spoken of.

SCHEME OF THE PERSONAL PRONOUNS.

1st. person:....	singular	*nin*, I, me,
	plural	*nin*, or *ki*, we, us,
		ninawind, or *kinawind*,
	plural	we, us,
2nd. person:...	singular	*ki*, or *kin*, thou, thee,
	plural	*kinawa*, *ki*, you,
		win, he, she, it, *o*, him,
3rd. person:...	singular	her, it, them,
		(objective case.)
		winawa, they, *o*, him,
	plural	her, it, them,
		(objective case.)

REMARK 1. To the pronouns *nin* and *ki*, a euphonical *d* is at-tached, when the following verb commences with a vowel; as, *nind ija*, I go; *kid anoki*, thou workest; *nind inendamin*, we think; *kid ináwa*, you tell him, etc.

There are analogous cases of such euphonical letters also in other languages. In French the letter t is inserted between the verb and pronoun in some instances to avoid a cacophonical accumulation of vowels; as, *y en a-t-il*? *aimet-on*? etc. There is another analogy to our case in the Italian language. When the conjunctions e and o, and the preposition a are followed by a word beginning with a vowel, a euphonical d is attached to them; as *voi ed io stesso*; *io od ogni altro*; *ad un certo passo* . .
.,etc. There are also in the Chapter of Verbs some such inter-positions of the euphonical *d*, (*od*, *ged-*, *gad-*.)

It must, however, be observed, that this *d*, although generally used, may also sometimes be omitted. We may say: *Mi ge-iji-webak*, instead of *mi ged -ijiwebak*, so it will happen. *Mi ge-ing*, so it will be, or be it so. *Mi aw ge-ijad*, this one will go. In the *Otawa* dialect the euphonical *d* is more frequently omitted than in the *Otchipwe*.

As we are speaking of euphonical letters, we must mention one more, which is used in this language. It is the letter *i* which is sometimes prefixed to the particles *ge*, *ko*, *na*, and *sa*, and to the conjunctions *dash* and *gaie* , when the word preceding them, ends in a consonant, to avoid a disagreeable crowd of conso-nants; as, *win igo*, he himself *od inan iko*, he uses to tell him; *ki nondaw ina*? dost thou hear me? *ki kikendass isa*, thou art learned; *nangom idash*, but now; *nin igaie*, I also. But it must again be observed, that the interposition of this euphonical *i* is not absolutely necessary; and I remarked among the Indians, that it is more usual in some places than in others; and more frequently employed by old grave speakers than by young folks. It is also more

frequently used in speaking than in writing. Be it finally remarked, that the same vowel is again used in Italian, to prevent a crowd of consonants.

REMARK 2. The first person in the plural, *we*, is expressed in *Otchipwe* by *nin* or *ki*, by *ninawind* or *kinawind*.—*Nin* or *ki* is employed in the immediate connection with the verb; as, nin *nagamómin*, we sing; *ki pisindamin*, we listen. But when the pronoun is not connected with the verb, *ninawind* or *kinawind* is

employed for we; as, *awénenag igiw négamodjig*? *Ninawind sa*. Who are those that sing? We do. *Awénenag igiw pésindangig*? *Kinawind sa*. Who are those, that listen? We do.

REMARK 3. Although the pronouns *nin* and *ki* , *ninawind* and *kinawind*, all signify *we*, the difference between *nin* and *ki*, and between *ninawind* and *kinawind*, is material, and must well be kept in memory, for the right use of them.

1. *Nin* or *ninawind* is employed, when those that speak, do not include in their number the person or persons whom they speak to. F. i., *nin nagamomin*, we sing, (we that speak now, not the person or persons to whom we speak.) And likewise *ninawind*, that is, we only that speak, not the person or persons spoken to.
2. *Ki* or *kinawind* is used, when those that speak, include in their number the person or persons to whom they speak. F. i., *ki pisindamin*, we listen, (we that speak, and the person or persons to whom we speak.) And so also *kinawind*, we altogether, those that speak, and those that are spoken to.

Nota bene. Please mind well this difference between *nin* and *ki*, *ninawind* and *kinawind*. You will have to make use of it throughout this Grammar.

REMARK 4. The *Otchipwe* language, like all other primitive and ancient languages, does not use the second person *plural* in addressing a person to whom respect is shown; the second per-son *singular* is invariably employed, may the person addressed be on the lowest or highest degree of respectability. You have seen this already in many of the preceding examples. In English such addresses sound rather rough and unusual,

(except among Quakers.) But in order to give exactly the meaning of the *Otchipwe* phrases in English, I always retain the second person singular also in English. Be it generally remarked here, that the English portion of all the examples of this Grammar could be much better than it is, but I try to accommodate the translation as much as can be, to the original, in order to give to the learner a clearer understanding of the *Otchipwe* sentences.

II. POSSESSIVE PRONOUNS.

Possessive Pronouns are those which mark possession or prop-erty. They may be divided in two classes, viz: those that imme-diately precede a substantive, which we may call *conjunctive* possessive pronouns; and those that stand separated from it, which can be named *relative* possessive pronouns.

FIRST CLASS; *CONJUNCTIVE POSSESSIVE PRONOUNS.*

SINGULAR.	PLURAL.
Nin, my;	*Nin* or *ki*, our;
ki, thy;	*ki*, your;
o, his, her, its	*o*, their.

These pronouns are always placed *immediately before* a sub-stantive, or before an adjective proper that may precede a sub-stantive.

EXAMPLES.

Nin mindjikáwanag bij, bring me my gloves, (mittens.) *Bisikan ki wíwakwan*, put on thy hat.

Mi aw kwiwisens saiágitod o masináigan, this is the boy that likes his book.

Kimisse osam o minwendan o wabmotchitchagwan, thy sister likes too much her looking-glass.

Nin sagia aw abinodj; *mi ow o wíwakwanens*, I like this child; here is its little bonnet.

Anindi nin tchimaninan? Where is our canoe?

Ka wika ta-nibossiwag ki tchitchágonanig, our souls will never die.

Anin éndashiwad ki manishtánishimiwag? What is the number of your sheep?

Mij ogów kwiwisensag o masináiganiwan, give to these boys their books.

Batainowan o minó, dódamowinan, his (her) good deeds are many.

Nin jingéndan nin matchi ijiwébisiwin, I hate my bad conduct. *Ki gete masinaigan aion kikinoamading, kid oshki masinaigan dash mino ganawendan*, make use of thy old book at school, and take well care of thy new book.

SECOND CLASS; RELATIVE POSSESSIVE PRONOUNS.

SINGULAR.	PLURAL.
Nin, mine;	*Ninawind*, or
kin, thine;	*kinawind, kinawa*,
win, his, hers;	yours; ours;
	winawa, theirs.

These pronouns are not in immediate connection with the sub-stantive to which they allude, but are separated from it by one or more words, which precede or follow the substantive.

EXAMPLES.

Nin ganabatch nin nókoman ow. E, nin sa, nin nissitawinan.

This is perhaps my knife. Yes it is mine, I recognize it.

Kin ganabatch ki moshwem ga-mikawag. Kin sa, nind inéndam.

It is perhaps thy handkerchief I found. It is thine, I think.

Win na o pakitéigan ow? E, win sa. Is this his (her) hammer? Yes it his (hers.)

Kinawa na ki wakaiganiwa ow? Kawin ninawind. Is this your house? No it is not ours.

Kinawind na geget kid akíminan kakina iw? E, kinawind sa kakina. Is that indeed all our land? Yes it is all ours.

Ninawind na nin tchimaninan iw? *Kawin*, *kinawa*, *nind inen-dam*. Is that our canoe? No, it is yours, I think.

Winawa na od assabiwan banádisiwan? *E*, *winawa sa*. Are their nets lost? Yes theirs.

REMARK 1. You see by these examples, that, whenever the possessive pronoun is *not immediately before* the substantive, one of the second class is employed.

REMARK 2. What has been said in the preceding number of the euphonical *d*, is to be applied to the pronouns of this number likewise. So, you will say:

Nin babísikawagan, my coat; but you will have to say, *nind anákan*, my mat.

Ki mákisin, thy shoe; but, *kid onágan*, thy plate.

O dódamowin, his doing; but, *od anamiewin*, his religion.

REMARK 3. The difference between *nin* and *kin*, ours; *nina-wind* and *kinawind*, ours; is the same as stated above in REMARK 3, of the preceding number. (p. 45.)

The use of the *Otchipwe* possessive pronouns is difficult. The difficulty is not created by the pronouns themselves, which are simple; but by the substantives that follow them.

To employ correctly these pronouns with their substantives, attention must be paid to the substantive or noun, to know whether it is *animate* or *inanimate*. (See pages 18 and 19.)

We will here first consider the use of the possessive pronouns with *inanimate* substantives.

A. *POSSESSIVE PRONOUNS WITH INANIMATE SUBSTANTIVES*.

FORM 1.

SINGULAR AND PLURAL.

Nin tchiman,	my canoe,
Nin tchimanan,	my canoes,
ki tchiman,	thy canoe,
ki tchimanan,	thy canoes,
o tchiman,	his (her) canoe.
o tchimanan,	his (her) canoe.

Nin tchimaninan,	our canoe,
nin tchimaninanin,	our canoes,
ki tchimaninan,	our canoes,
ki tchimaninanin,	our canoes,
ki tchimaniwa,	your canoe,
ki tchimaniwan,	your canoes,
tchimaniwa,	their canoe.
o tchimaniwan,	their canoes.

After this form may be constructed all the *inanimate* substan-tives with their possessive pronouns, that add the syllable *an* for the plural, as:

Nin nabikwan, my vessel,
Nin masináigan, my book,
Nishtigwán, my head,
Niník, my arm,
Nindón, my mouth,
Nitáwag, my ear,
Nind apabiwin, my chair,
Nin mokoman, my knife,
Nin wakáigan, my house,
Nisíd, my foot,
Nikád, my leg.
Nikán, my bone,
Nibid, my tooth,
Nind adopowin, my table.

REMARK. In regard to the orthography of some words in this list, and of many others of this description in the following forms, it is necessary to observe, that I adopted the rule, as well for the *inanimate* as *animate* substantives, to write the posses-sive pronoun with its substantive in one word, *whenever* (mind this well) *whenever the substantive is such as never to be used alone, separated from its possessive pronoun*. So, for instance, *nishtigwán*, my head. The word *shtigwan* is never used in the *Otchipwe* language, it is no word of this language. It must always have a possessive pronoun before it, and is inseparable from it. Of the same kind are: *Niník*, *nindón*, *nisíd*, *nikán*, *nishkínjig*; *níiaw*, *niiáss*. *Noss*, *ningá*, *nókomiss*, *nójishe*, *níta*, *ninim*, *nissím*, *nishíme*, *nissaíe*, *nidjikiwe*, *nindángwe*, *ningwíss*, *nindániss*, etc. etc.—These and other words of this kind, are never pronounced without a possessive pronoun. Why and how shall we then separate them in writing? What the most ancient usage of the language has connected, the individual writer ought not to separate.

Here is a little sub-form for this kind of substantives, with their possessive pronouns.

SINGULAR AND PLURAL.

Nikán, my bone,
nikanan, my bones,

kikan, thy bone,
kikanan, thy bones,
okan, his (her) bone,
okanan, his (her) bones,
Nikaninan, our bone,
nikáninanin, our bones,

kikaninan, our bone,
kikaninanin, our bones,
kikaniwa, your bone,
kikaniwan, your bones,
okaniwa, their bone,
okaniwan, their bones.

NOTE. Some of these words, denoting parts of the human body, terminate in the second plural in *ananin*, as, *nisíd*, my foot; *nisidananin*, our feet. Likewise *niník*, my arm; *nikád*, my leg; *nitáwag*, my ear; *níbid*, my tooth. Some words of this, and of the following forms, change the possessive pronoun of the third person, *o*, into *wi*, as, *níbid*, my tooth; *wíbid*, his tooth. And many others in other forms, *inanimate* and *animate*.

EXAMPLES.

Nibid nind ákosin; I have toothache, (pain in one tooth.) *Wibidan od akosinan*; he has toothache, (pain in more than one tooth.)

Kakina kid ákosimin kishtigwáninanin; we have all headache, (we all have pain in our heads.)

Wábang ta-mádjiiassin ki nábikwaninan; our vessel will leave to-morrow.

Mamitcháwan ki nábikwaniwan; your vessels are large. *Takwámagad ki bimádisiwininan oma aking*; our life on earth is short.

Anwénindisoda, *andjitoda kid ijiwébisiwininan*, *ki ga-gassia-magonan dash Debéniminang ki batádowininanin*; Let us repent and change our conduct, (our life) and our Lord will blot out our sins.

Debénimiiang, *bonigidetawishinam nin batádowininanin*; Lord, forgive us our sins.

Debéndjiged o kikéndanan kakina kid inéndamowininanin; the Lord knows all our thoughts.

Debínimiiang, ki wábandanan kákina nin dódamowininanin; Lord, thou seest all our actions.

FORM 2.

SINGULAR AND PLURAL

Nind abaj, my pole, (lodge-pole,)
Nind abajin, my poles,
kid abaj, thy pole,
kid abajin, thy poles,
od abaj, his (her) pole,
od abajin, their poles,
Nind abajinan, our pole,
nind abajinanin, our poles,
kid abajinan, our pole,
kid abajinanin, our poles,
kid abajiwa, your pole,
kid abajiwan, your poles,
od abajiwa, their pole,
od abajiwan, their poles.

To this form belong the substantives with their possessive pronouns, that add for the plural the syllable *in*; as:

Nind anít, my spear, PLURAL *nind anitin*,
*Ninínd*j, my hand, *ninindijin*,
Ninde, my heart, *nindéinanin*, our hearts,
Níiaw, my body, *kiiawinan*, our body,
Niiáss, my flesh, *kiiássinan*, our flesh,
etc.

NOTE. The two last words, *niiaw* and *niiass*, have *wi* in the third person; instead of *o*; *wiiaw*, his body; *wiiás*, his flesh, (or meat in general.) See Note, p. 50.

EXAMPLES.

Kiiawinanin kaginig ta-bimadisimagadon gijigong, *kishpin enamiangin iji bimadisiiang aking*; our

bodies will live eter-nally in heaven, if we lead a Christian life on earth.

Métchi-ijiwébisidjig wiiawiwan kagigé ishkoténg ta-danákide-niwan; the bodies of the wicked will burn in eternal fire.

Awishtoiá kitchi nibiwa o gi-ojitónan kid anítinanin; the black-smith has made a great many spears for us, (a great number of our spears.)

Nánwatig nind abajin o gi-bódawenan; he burnt up (or fired) five of my lodge-poles.

Kinindjinanin aióiang kid ójitomin kakina kid inanokiwininan; by the use of our hands we do all our work.

Swánganamiadjig odéiwan móshkineniwan minó inéndamowin; the hearts of true Christians are full of good will.

FORM 3.

SINGULAR AND PLURAL.

Nin makák, my box,
nin makakon, my boxes,
ki makak, thy box,
ki makakon, thy boxes,
o makak, his (her) box, *makakon*, his (her) boxes,
Nin makákonan, our box,
Nin makakonanin, our boxes,
ki makakonan, our box,
ki makakonanin, our boxes,
ki makakowa, your box,
ki makakowan, your boxes,
makakowa, their box,
makakowan, their boxes.

After this form can be formed all the *inanimate* substantives with their possessive pronouns, that add the syllable *on* to the singular to form the plural; as:

Nin wigwássiwigamig, my lodge. *Nin wagákwad*, my axe.

Nishkinjig, my eye, or my face. *Nind ajawéshk*, my sword.

EXAMPLES.

Mamóda ki wagákwadonanin, awi- manisseda; let us take our axes, and let us go and chop wood.
Manádadon ki wagákwadowan, awáshime onijishin nin wagákwad; your axes are bad, my axe is better.
Kid ákosin na kishkinjig? Is thy eye sore?
Géga o gi-wanitonan oshkinjigon; he almost lost his eyes.

Nijinon nangwana kid ajawéskkon; thou hast then two swords. *Mádjidon ki makak*; *gaie kinawa mádjidoiog ki makakowan*;

carry away thy box; and you also carry away your boxes.

REMARK. We could take the three forms in *one* only, and say that the *mutative vowel*, * which is *a* in the first form, *i* in the second, and *o* in the third, makes the only difference in the terminations. But I think that for the beginner it will be easier to have the forms before him detailed according to the three diff-erent mutative vowels. Learners that are more advanced, may take the three forms in one.

OF THE POSSESSIVE TERMINATIONS.

The *inanimate* substantives with possessive pronouns take sometimes the terminations *m*, *im*, or *om*, which may be called in the *Otchipwe* Grammar the *possessive terminations*, because they are annexed to substantives with possessive pronouns, in order to express more emphatically *property* or *possession* . F. i. *Nind akí*, my land, my farm; *nind akím*, my own piece of land; *nin kijápikisigáns*, my little stove; *nin kijápikisigánsim*, my own little stove. *Nin wágakwad*, my axe; *nin wagakwadom*, my own axe.

There are *three* rules for the annexation of the possessive terminations to *inanimate* substantives; viz:

RULE 1. Inanimate substantives with possessive pronouns, which terminate in a *vowel*, take the possessive termination *m*; as, *Nin miskwí*, my blood; *nin miskwim*, *ki miskwim*, *o miskwim*, my,

thy, his own blood. *Nin mashkiki*, my medicine; *nin mash-kikim*, etc. *Nin síbi*, my river; *nin sibim*, *o sibim*, etc.

* You will find a Note on the mutative vowel in the next Chapter, in the enumerations of the different kinds of verbs. As far as this mutative vowel is concerned here, you may call it thus: *The vowel with which the terminations of these forms commence.*

RULE 2. Inanimate substantives with possessive pronouns, which form their plural by adding *on*, take the possessive termi-nation *om*; as, *Nin gijigadon*, my days; *nin gijigadom*, my own day; *nin gijagadoman*, my own particular days; *o gijigadom*, his remarkable day. *Nind ajaweshkon*, my swords; *od ajaweshkom*, *od ajaweshkoman*. etc.

RULE 3. All the other inanimate substantives with possessive pronouns, and likewise all inanimate diminutives, take the pos-sessive termination *ian*; as, *Nin nábikwan*, my vessel; *nin nabi-kwanim*, my own vessel, my very vessel. *Nin mitigwáb*, my bow; *nin mitigwabim*, *o mitigwabim*, etc.

NOTE. All these substantives with possessive pronouns, that take a possessive termination, belong to Form 1. "*Nin tchiman*."

Possessive Pronouns with animate Substantives.

We have seen in the preceding forms, how possessive pro-nouns are expressed with *inanimate* substantives. Let us now consider the effect they make on *animate* substantives.

FORM 1.

SINGULAR AND PLURAL.

Nind akík, my kettle,
nind akikog, my kettles,
kid akik, thy kettle,
kid akikog, thy kettles,
od akikon, his (her) kettle,
od akikon, his (her) kettles,
Nind akikonan, our kettle,
nind akikonanig, our kettles,
kid akikonan, our kettle,
kid akikonanig, our kettles,

kid akikowa, your kettle,
kid akikowag, your kettles,
od akikowan, their kettle,
od akikowan, their kettles,

Some animate substantives with possessive pronouns, that ter-minate their plural in *ig*, conform also to this form, but their *mutative vowel** is *i* instead of *o*. F. i. *nind asáb*, my net; pl. *nind assabig*, my nets; *od assabin*, *nind assabinan*, *kid assabi-wag*, etc. This *i* remains throughout all the terminations.

Some animate substantives with possessive pronouns, that add only *g* for the plural, and end in a *vowel* in the singular, belong also to this form with a little variation; as:

SINGULAR AND PLURAL.

Nidj' anishinabe, my neighbor, (fellow-man, brother,)
kidj' anishinabeg, my neighbors, (fellow-men,)
kidj' anishinabe, thy neighbor, *kidj' anishinabeg*, your neighbors,
widj' anishinaben, his (her) neighbor, *widj' anishinaben*, his (her) neighbors,
Nidj' anishinabenan, our neighbor, *nidj' anishinabenanig*, our neighbors,
kidj' anishinabenan, our neighbor, *kidj' anishinabenanig*, our neighbors,

kidj' anishinabewa, your neighbor, *kidj' anishinabewag*, your neighbors,
widj' anishinabewan, their neighbor, *widj' anishinabewan*, their neighbors.

Likewise, *nidj' bimadisi*, my fellow-liver, (fellow-man), etc.

REMARK. This Form 1. is seldom used. The *animate* substan-tives with possessive pronouns, take almost always the posses-sive terminations, *m*, *im*, or *om*.

There are likewise *three* rules for the possessive terminations of the *animate* substantives, viz:

* See Note p.53.

RULE 1. Animate substantives, ending in a *vowel*, take the pos-sessive termination *m*, when they are preceded by a possessive pronoun. F. i. *Kije-Manito*, God; *nin Kije Manitom*, my God. *Ogima*, chief, king; *nind ógimam*, my chief. Inini, man; *nind ininim*, my man, my husband. *Ikwe*, woman; *nind ikwem*, my woman, my wife. *Moshwe*, handkerchief; *nin moshwem*, my handkerchief.

RULE 2. Animate substantives forming their plural by adding *ag*, *ig*, or *iag*, take the possessive termination *im*, when a pos-sessive pronoun is prefixed to them. F. i. *Manishtanish*, sheep, (pl. *manishtanishag*,) *nin manishtanishim*, my sheep. *Masini-tchigan*, image, (pl. *masinitchiganag*,) *nin masinitchiganim*, my image. *Opín*, a potatoe, (pl. *opinig*,) *nind opinim*, my potatoe. *Gigô*, fish, (pl. *gigóiag*,) *nin gigôim*, my fish.

RULE 3. Animate substantives that form their plural by adding *og* or *wag*, take the possessive termination *om*, when they have a possessive pronoun before them, *when they don't terminate in a vowel in the singular*. (If the substantives with the plural term-ination in *wag*, terminate in a *vowel* in the singular, they belong to the first of these rules, and take the possessive termination *m*; as, *Ikwe*, woman, (pl. *ikwewag*,) *nind ikwem*. *Pijiki*, ox, (pl. *pijikiwag*,) *nin pijikim*, etc.

EXAMPLES TO RULE 3.

Wabos, rabbit, (pl. *wabosog*,) *nin wabosom*, my rabbit. *Awing*, star, (pl. *anangog*,) *nind anangom*, my star. *Atik*, reindeer, (pl. *atikwag*,) *nind atikom*, my rein-deer. *Jingwak*, pine-tree (pl. *jingwakwag*) *nin jingwakom*, my pine-tree, etc.

All the substantives with possessive pronouns, mentioned in the above three rules, belong to the following form.

FORM 2.

SINGULAR AND PLURAL.

Nind ogimam, my chief,
nind ogimamag, my chiefs,
kid ogimam, thy chief,
kid ogimamag, thy chiefs,
od ogimaman, his (her) chief,
od ogimaman, their chiefs,

Nind ogimaminan, our chief,
nind ogimaminanig, our chiefs,
kid ogimaminan, our chief,
kid ogimaminanig, our chiefs,
kid ogimamiwa, your chief,
kid ogimamiwag, your chiefs,
od ogimamiwan, their chief,
od ogimamiwan, their chiefs.

Besides all the animate substantives with possessive pronouns, that have the possessive terminations, those also that add *ag* in the plural, belong to this form, as some of the following exam-ples will show you.

EXAMPLES.

Mino inakonigewag kid ogimáminanig; our chiefs make good laws, (regulations).

Nébwakad anishinabe o babamitawan od ogimáman; a prudent Indian listens to his chief.

Nisiwag nin kitchi pijikiminanig, nananiwag dash nin pijikinsi-minanig; the number of our cows is three; and of our calves, five.

Gi-mino- nitawigiwag na kid opinimiwag? Have you got a good crop of potatoes?

Bataïnowag na kid ikwesensimag?—*Nawatch batainowag nin kwiwisensimag*. Hast thou many girls?—I have more boys.

Nin gi-wabamimanan od anángoman wábanong; we have seen his star in the east.

Nind inawémagan, my relative, (pl. *nind inawemaganag*.) *Non-gom nibiwa nind inawémaganinanig gi-bi-ijawag oma*; to-day many of our relatives came here.

Kótawan, a large piece of wood for fuel, a block, (pl. *kotawa-nag*.) *Ki kotawaniwag*, your blocks;

nin *kotawaninanig*, our blocks; *o kotawanan*, his block, or his blocks.

Kitchípison, a belt, (pl. *kitchipisonag*.) *Bij ki kitchipisonag*; bring here thy belts. *Nin kitchipisoninan*, our belt; *ki kitchipisoninanig*, our belts.

In the terms that mark the different degrees of relationship, there is some deviation from the preceding forms, some irregu-larity, which we have to consider now.

IRREGULAR FORM 1.

SINGULAR.	PLURAL.
Noss, my father, *koss*, thy father, *ossan*, his (her) father, *Nossinan*, our father, *kossinan* , our father, *kossiwa*, your father, *ossiwan*, their father,	*nossag*, my fathers,* *kossag*, thy fathers, *ossan*, his (her) fathers, *nossinanig*, our fathers, *kossinanig*, our fathers, *kossiwag*, your fathers, *ossiwan*, their fathers.

This form is irregular only in the third persons, which are not preceded by *od*, as the regular form is, *od ogimaman*, *od ogima-miwan*. Exactly after this form is inflected the term *nókomiss*, my grand-mother.

The following terms of relationship: *Nimishómiss* , my grand-father; *ningwíss*, my son; *nindániss*, my daughter; *ninídjaniss*, my child; *nisiniss*, my father-in-law; and others which you will find below, in the list displayed after these irregular forms, are also inflected according to this first irregular form, except in the third persons, were

they take *o* or *od*: *omishomissan*, *ogwissan*, *odanissan*, *onidjanissan*, *osinissan*, etc.

* A person may have two fathers, or two mothers one by nature, and another by adoption.

IRREGULAR FORM 2.

SINGULAR.	PLURAL.
Ningá, my mother,	*ningaiag*, my mothers.
kiga, thy mother,	*kigaiag*, thy mothers.
ogin, his (her) mother,	*ogin*, his (her) mothers.
Ninganan, our mothers,	*ningananig*, our mothers.
kiganan, our mothers,	*kigananig*, our mothers.
kigiwa, your mother,	*kigiwag*, your mothers.
ogiwan, their mother,	*ogiwan*, their mothers.

This form, as you see, is altogether irregular; and there is no other word belonging to it.

IRREGULAR FORM 3.

SINGULAR.	PLURAL.
Nissaie, my brother,	*nissaiéiag*, my brothers. (older than I,)
kissaie, thy brother,	*kissaieiag*, thy brothers.
ossaieian, his (her) brother,	*ossaieian*, his (her)brothers.
Nissaiénan, our brother,	*nissaiénanig*, our brothers.
kissaienan, our brother,	*kissaienanig*, our brothers.
kissaieiwa, your brother,	*kíssaieiwag*, your brothers.
ossaieiwan, their brother,	*ossaieiwan*, their brothers.

Here are some animate substantives with possessive pronouns belonging to this form; viz:

Nimishóme, my uncle, (my father's brother.)
Nijíshe, my uncle, (my mother's brother.)
Ninoshé, (*ninwishé*,) my aunt (my mother's sister.)
Nimissé, my sister, (older than I.)
Nishíme, my brother or sister, (younger than I.)
Nidjikiwé, my friend, my brother, (*widjikiwéian*.)
Nindángoshe, my she-cousin, (a female speaking.)
Nindángwe, my sister-in-law, or my friend, (a female speaking.)
Nójishe, my grand-child, (*ojisheian*; *ojisheiwan*.)

Besides these terms of relationship all the animate substan-tives with possessive pronouns that make their plural by adding *iag* belong to this form; as:

Nijode, twin; *nin nijodeiag*; *ki nijodenanig*; *ki nijodeiwa*.
Abinódji, child; *nin abinodjinan*; *kid abinodjiiwag*.
Mindimoie, old woman; *nin mindimoienanig*, *o mindimoieian*.
Binéshi, bird; *o bineshiian*; *ki bineshiiag*; *nin bineshinan*.
Pakaákwe, cock, hen; *nin pakaakwenanig*; *ki pakaakwenan*.
etc. etc.

The other terms of relationship, (besides the above,) conform themselves to the preceding irregular forms, or to the regular forms, according to their plural. If you know the first and the third person of the first singular, and the first persons of the first plural and second singular, you can construct the rest according to the above forms.

In the following list these four persons are indicated.

Ninsíniss,* my father-in-law; *osínissan*, *ninsinissag*, *ninsiniss-inan*.

Ninsígosiss, my mother-in-law; *osígosissan*, *ninsigosissag*, *ninsigosissinan*.

Nita, my brother-in-law; *wítan*, † *nitag*, *nitanan*.

* See REMARK, p. 49. † See Note, p. 50.

Nínim, my sister-in-law, (or my brother-in-law; a female speak-ing;) *wínimon*, *ninimog*, *ninimonan*.
Nitáwiss, my he-cousin; *witawissan*, *nitawissag*, *nitawissinan*. *Ninimoshé*, my she-cousin; *winimoshéian*, *ninimoshéiag*, *ninimoshénan*.
Nikániss, my friend, my brother; (a male speaking;) *wikanissan*, *nikanissag*, *nikanissinan*.
Nindiníган, my son-in-law; *oningwanan*, *niningwanag*, *nining-waninan*.
Nissím, my daughter-in-law; *ossimin*, *nissimig*, *nissiminan*. *Nínsigoss*, my aunt, (my father's sister;) *osigossan*, *ninosigo-ssag*, *ninsigossinan*.
Niníngwaniss, my nephew; *oningwanissan*, *niningwanissag*, *niningwanissinan*.
Nishimiss, my niece, (a male speaking;) *oshimissan*, *nishimi-ssag*, *nishimissinan*.
Nindójim, my step-son, or my nephew; *odójiman*, *nindojimag*, *nindojiminan*.
Nindojimikwem, my step-daughter, or my niece; *odojimikwe-man*, *nindojimikwemag*, *nindojimikweminan*,
Nindójimiss, my niece, (a female speaking;) *odójimissan*, *nin-dójimissag*, *nindójimissinan*.
Nindindawa, the father or the mother of my daughter-in-law; *odindawan*, *nindindawag*, *nindindawanan*.

OTCHIPWE TERMS FOR "MY COUSIN."

A male will say:
My uncle's (*nimishome*,) son, *nissaie* (or *nishime* ,) my cousin, My uncle's (*nimishome*,) daughter, *nimisse* (or *nishime*,) my cousin,

My uncle's (*nijishe,*) son, *nitáwiss*, (or *nishime,*) my cousin, My uncle's (*nijishe,*) daughter, *ninimoshe*, (or *nishime*,) my cousin.

My uncle's (*nimishome*) son, *nissaie* (or *nishime,*) my cousin. My uncle's (*nimishome*) daughter, *nimisse* (or *nishime*) my cousin.

A female will say:

My uncle's (*nijishe*) son, *ninimoshe*, my cousin.
My uncle's (*nijishe*) daughter, *nindangoshe*, my cousin.

My aunt's (*ninsigoss*) son, *nitawiss*, my cousin,
My aunt's (*ninsigoss*) daughter, *ninimoshe*, my cousin.

A male will say:

My aunt's (*ninwishe*) son, *nissaie* (or *nishime*) my cousin,
My aunt's (*ninwishe*) daughter, *nimisse* (or *nishime*) my cousin,

My aunt's (*ninsigoss*) son, *ninimoshe*, my cousin,
My aunt's (*ninsigoss*) daughter, *nindángoshe*, my cousin.

A female will say:

My aunt's (*ninwishe*) son, *nissaie* (or *nishime*) my cousin,
My aunt's (*ninwishe*) daughter, *nimisse* (or *nishime*) my cousin.

OTCHIPWE TERMS FOR "MY NEPHEW," AND "MY NIECE."

A male will say:

My brother's (*nissaie*, *nishime*) son, *nindójim*, my nephew,
My brother's (*nissaie*, *nishime*) daughter, *nidójimikwem*, my niece,
My sister's (*nimisse*, *nishime*) son, *niningwaniss*, my nephew, My sister's (*nimisse*, *nishime*) daughter, *nishimiss*, my niece.

A female will say:

My brother's (*nissaie*, *nishime*) son, *niningwaniss*, my nephew,

My brother's (*nissaie*, *nishime*) daughter, *nishimiss*, my niece,
My sister's (*nimisse*, *nishime*) son, *nindójimiss*, my nephew,
My sister's (*nimisse*, *nishime*) daughter, *nindójimiss*, my niece.

Otchipwe terms for my brother-in-law," and " my sister-in-law."

A male will say:

My wife's brother, *nita*, my brother-in-law,
My sister's husband, *nita*, my brother-in-law,
My wife's sister, *ninim*, my sister-in-law,
My brother's wife, *ninim*, my sister-in-law.

A female will say:

My husband's brother, *ninim*, my brother-in-law,
My sister's husband, *ninim*, my brother-in-law,
My husband's sister, *nindánge*, my sister-in-law,
My brother's wife, *nindánge*, my sister-in-law.*

PECULIARITIES IN REGARD TO THESE TERMS OF RELATIONSHIP.

1. The English term, "my brother," is given in *Otchipwe* by two terms, *nissaie* and *nishime*; the former signifying a brother of mine that is older than I am; and the latter a brother younger than I. And the English term, "my sister," is also given by two terms, *nimisse*, my sister older than I; and *nishime*, my sister younger than I.

2. The English term, "my uncle," is given in *Otchipwe* by *nimishome*, which signifies, my father's brother; and by *nijishe*, which denotes, my mother's brother. And the term "my aunt," is expressed by *ninsigoss*, my father's sister; and *ninwishe*, (*ninoshe*,) my mother's sister.

3. Like the Jews and other ancient nations, the *Otchipwe* Indi-ans call the children of two brothers, or of two sisters brothers and sisters, (*nissaie*, *nimisse*, *nishime*,) which are called cousins in English and in other modern languages. But the children of a brother and a sister, they call cousins, *nitáwiss*, (*ninimoshe*, *nindangoshe*.)

4. The *Otchipwe* cannot, name distinctly any higher degree in the *ascending* line, than grand-father and grand-mother, *nimi-shomiss* and *nokomiss*. For great grandfather and great grand-mother, they have the same terms as for grand-father and grand-mother. They share the term, *nind aianike-nimishomiss*; but this does not

strictly signify, my great grand- father; it signifies any of my ancestors higher than grand-father. In the *descending* line they call both a grand-son and a grand-daughter with the same term, *nojishe*. And all that is lower than *nojishe*, is called *anikóbidjigan*.

EXAMPLES.

Wenídjanissidjig o kitchi ságiawan ikó onidjánissiwan; parents use to love very much their children.

Naningim omá bi-ijáwag nitáwissinanig; our cousins come here frequently.

Eji-ságiidisoiang ki da-ságiananig kidj' anishinábenanig: as we love ourselves we ought to love our fellow-men.

Joseph ossaiéian midadatchigwaban, oshimeian dash bejigo-nigoban; Joseph had ten brothers (older than himself,) and one brother (younger than himself.)

Nóngom nine gi-wábamag nij kinimog; to-day I saw two of thy sisters-in-law, (speaking to a male;) or two of thy brothers-in-law, or sisters-in-law, (speaking to a female.)

Ki wabamáwag na ko kishimissiwag? Do you see sometimes your nieces? (speaking to a male.)

Anin eji-bimádisiwad kidojimissiwag? How do your nieces do? (speaking to a female.)

Kikinoamaw masinaigan kishimeiag, teach thy brothers (or sis-ters, younger than thou,) to read.

Nin pijikiminan pakákadoso, kinawa dash ki pijikimiwag kitchi wíninowag; our ox (or cow) is poor, but your oxen (or cows) are fat.

Nishíme o gi-banádjian o tibaigisísswanan; my (younger) brother spoiled his watch.

Minosse nin tibaigísisswaninan; our clock goes right (or is right.)

Iagïwa bataïnowag ki nidjánissinanig; our children are already many.

Mi oma ga-daji-nitáwigiangidwa kakina ninidjanissinanig; it is here we brought up all our children.

Nind atáwewinininan o mino dódawan od anishinábeman; our trader treats well his Indians. *Nitag pitchínago nin gi-bi-ganónigog*; my brothers-in-law (a male speaking) came yesterday and spoke to me.

All these substantives with possessive pronouns can be trans-formed into verbs, and they are often so, and then they are con-jugated. They have two tenses, the *present* and the *imperfect*.

We will employ here the examples of our preceding forms. Now mind this: The *present* tense of these substantives with possessive pronouns transformed into verbs, is exhibited in the preceding forms, regular and irregular; and the *imperfect* tense will be shown in the following forms.

A. *POSSESSIVE PRONOUNS WITH* INANIMATE *SUBSTANTIVES TRANSFORMED INTO VERBS*.

FORM 1.

IMPERFECT TENSE.

SINGULAR AND PLURAL

Nin tchimaniban, the canoe I had, (or formerly my canoe,)

Nin tchimanibanin, the canoes I had. (or formerly my canoes,)

ki tchimaniban, the canoe thou hadst, *ki tchimanibanin*, the canoes thou hadst.

tchimaniban, the canoe he (she) had, *tchimanibanin*, the canoes they had.

Nin tchimaninaban, our former canoe,

Nin tchimaninabanin, formerly our canoes.

ki tchimaninaban, our former canoe, *ki tchimaninabanin*, formerly our canoes.

ki tchimaniwaban, the canoe you had, *ki tchimaniwabanin*, the canoes you had.

o tchimaniwaban, the canoe they had, *o tchimaniwabanin*, the canoes they had.

EXAMPLES.

Mi ow nin kitiganiban, *bakán dash ningótchi nongom nin kitigé*; this was formerly my field, but now I make my field elsewhere.

Anindi gwaiak ga-ateg ki wakaiganiwaban? Where is the spot where your house stood?

Kishime od aian nin masinaiganiban; thy brother has the book I had before.

Gi-sakide endaiang, *kakina dash nin masináiganinabanin gi-tchágidewan*; our house took fire, and all our books we had, burnt down.

Ki mojwáganiwabanin, once your scissors. *O mojwáganiwaban*, once his (her) scissors.

FORM 2.

IMPERFECT TENSE.

SINGULAR AND PLURAL

Nind abajiban, my pole (lodge-pole) which I lost, *nind abajibanin*, the poles I had.

kid abajiban, thy pole thou hadst, *kid abajibanin*, the poles thou hadst.

od abajiban, the pole he (she) had, *od abajibanin*, the poles he had.

Nind abajinaban, the pole we had, *nind abajinabanin*, the poles we had.

kid abajinaban, the pole we had, *kid abajinabanin*, the poles we had.

kid abajiwaban, the pole you had, *od abajiwaban*, the pole they had.

kid abajiwabanin, the poles you had, *od abajiwabanin*, the poles they had.

EXAMPLES.

Mojag nin mikwendan ninindjiban: *nin kashkendam giwanito-iàn*; I think often on the hand I had; I am sorry to have lost it.

Nimisse o mawiton onindjiban; my sister is crying because she lost her hand, (or she is bewailing the hand she lost.)

Apine nind anitibanin, *kawin nin mikansinan*; the spears I had, are lost, I don't find them.

FORM. 3.

IMPERFECT TENSE.

SINGULAR AND PLURAL

Nin makakoban, the box I had, (my former box,)

nin makakobanin, the boxes I had.

ki makakoban, the box thou hadst,

ki makakobanin, the boxes thou hadst. *o makakoban*, the box he (she) had,

makakobanin, the boxes they had.

Nin makakonaban, our former box, *nin makakonabanin*, the boxes we had.

ki makakonaban, our former box,

ki makakonabanin, the boxes we had.

ki makakowaban, the box you had,

ki makakowabanin, the boxes you had.

makakowaban, the box they had, *makakowabanin*, the boxes they had.

EXAMPLES.

Gi-gawissemagad nin pijikiwigamigoban; the stable I had tumbled down.

Minossébanin ki wagákwadonabanin; the axes we had were good;
Nind atawéwigamigoban oma ateban; here was the store I had.
Kid atawéwigamigowaban, the store you had, once your store.

NOTE. The REMARK on page 53 is applicable also to these three forms.

B. POSSESSIVE PRONOUNS WITH ANIMATE SUBSTANTIVES TRANSFORMED INTO VERBS.

FORM 1.

IMPERFECT TENSE.

SINGULAR AND PLURAL.

Nind akikoban, the kettle I had, *nind akikobanig*, the kettles I had.

kid akikoban, the kettle thou hadst, *kid akikobanig*, the kettles thou hadst.

od akikobanin, the kettle he (she) had, *od akikobanin*, the kettles he (she) had.

Nind akikonaban, the kettle we had, *nind akikonabanig*, the kettles we had.

kid akikonaban, the kettle we had, *kid akikonabanig*, the kettles we had.

kid akikowaban, the kettle you had, *kid akikowabanig*, the kettles you had.

od akikowabanin, the kettle they had, *od akikowabanin*, the kettles they had.

EXAMPLES.

Mi sa aw ikwe od akikobanin; to this woman belonged the kettle, (or the kettles.)

Gi-batataïnowag nind akikonabanig; the kettles we had were many.

Nin nind assabiban aw; *nongom dash kawin odossabissi*. This was my net; but now I have no net.

Gi-niwiwan od assabiwabanin, they had four nets before. *Nidj' anishinabeban*, my fellow-man (brother) I had, (or my deceased fellow-man (brother.) *Widj' anishinabebanin*, his deceased fellow-man. *Kidj' anishinabenabanig*, our deceased fellow-men.

FORM 2.

IMPERFECT TENSE.

SINGULAR AND PLURAL.

Nind ogimamiban, my deceased Chief, or the Chief I had before,
nind ogimamibanig, my deceased Chiefs.

kid ogimamiban, thy deceased Chief, *kid ogimamibanig*, thy deceased Chiefs.

od ogimamibanin, his (her) deceased Chief, *od ogimamibanin*, his (her) deceased Chiefs.

Nind ogimaminaban, our deceased Chief, or the Chief we had before,
nind ogimaminabanig, our deceased Chiefs.

kid ogimaminaban, our deceased Chief, or the Chief we had before,
kid ogimaminabanig, our deceased Chiefs.

kid ogimamiwaban, your deceased Chief, *kid ogimamiwabanig*, your former Chiefs.

od ogimamiwabanin, his (her) deceased Chief, *od ogimamiwabanin*, their deceased Chiefs.

EXAMPLES.

Ki kitchi ogimaminaban od inákonigewin; our late king's law. *Nin widjiwáganiban od inodéwisiwin*; my deceased companion's, (or partner's) property.

Kawin wika nongom awiia nin wábamassig nin kikinoamaga-nibanig, I never see now any of my former scholars.

Nissai, keiabi na ki mikwénima ki widigémaganiban? My brother, dost thou yet remember thy deceased wife?

Igiw nij ikwéwag o gi-mino-dódawawan mojag o widigémaga-niwabanin; these two women have always treated well their deceased husbands.

Nitag o gi-sagiawan o widigémaganiwabanin; my brothers-in-law have loved their deceased wives.

Kitchi ginwénj gi -anónigosi omá nin bamítaganinaban; our deceased servant was very long employed here.

The words of the irregular forms belong to this Form 2, in their imperfect tense, as:

Noss, my father. *Nossiban*, my deceased father. *Kossinaban*, our deceased father. *Nossinabanig*, our deceased fathers.

Nimishómiss, my grand-father. *Kimishomissinabanig*, our de-ceased grand-fathers *Kimishómissiban*, thy deceased grand-father.

Nókomiss, my grand-mother. *Kókomissinaban*, our deceased grand-mother.

Nissaié, my older brother. *Nissaiéiban*, my deceased brother. *Kissaiéinabanig*; our deceased brothers. *Ossaiéiwabanin*, their deceased brother, (or brothers)

Nitáwiss, my he-cousin. *Nitáwissiban*, my deceased cousin.

Witáwissiwabanin, his deceased cousins.

Nindójim, my step-son. *Nindójimiban*, my deceased stepson, *Kidójiminaban*, our deceased step-son. *Kidójimiwabanig*, your deceased step-sons.

Some of the words of the irregular forms, when in the imper-fect tense, belong to other forms, according to the explanations given at every form, as:

Nita, my brother-in -law. *Nitaban*, my deceased brother in-law. *Nitanabanig*, our deceased brothers-in-law. *Witabanin*, his deceased. brother

-in-law, (or-brothers-in-law.) (After "*Nidj' anishinabe*." *Nidj' anishinabeban*.)

Ninim, my sister-in-law; (pl. *ninimog*.) *Ninimoban*, my de-ceased sister-in-law. *Winimobanin*, his deceased sister-in-law, (or his. deceased sisters-in-law.) *Kinimonaban*, our deceased sister-in-law. (After "*Nind akikonaban*.) etc., . . etc.. .

The term *ningá*, my mother, makes its imperfect in a peculiar manner; viz:

Ningiban, my deceased mother, *ningibanig*, my deceased mothers.
kigiban, thy deceased mother, *kigibanig*, thy deceased mothers.
ogibanin, his (her) deceased mother, *ogibanin*, his (her) deceased mothers.
Ninginaban, our deceased mother, *ninginabanig*, our deceased mothers.
kiginaban, our deceased mother, *kiginabanig*, our deceased mothers.
kigiwaban, your deceased mother, *kigiwabanig*, your deceased mothers.
ogiwaban, their deceased mother, *ogiwabanin*, their deceased mothers.

The dubitative or traditional mood of speaking is often used in the imperfect tense of terms denoting relationship, when they speak of deceased persons whom they never saw.

The invariable rule for the formation of the traditional in this imperfect tense is, to put the syllable *go* before the letter *b* in the terminations of the imperfect tense. F. i.

Nóssiban, my deceased father; *nóssigoban*, my deceased father whom I never saw.

Kókomissinaban, our deceased grand-mother; *kókomissinago-ban*, our deceased grand-mother whom we did not see.

Nind ógimaminaban, our deceased chief; *nind ogimaminago-ban*, our deceased chief whom we did not see.

Kimishómissinabanig, our deceased grand-fathers; *Kimishómi-ssinagobanig*, our deceased grand-fathers whom we never saw.

And so on, putting always *go* before *b* in the terminations.

OF THE THIRD PERSONS.

There is another peculiarity of the *Otchipwe* language, which I must treat of here. Three different third persons are distinguish-ed in animate substantive, each of which has its own construc-tion; namely: the simple third person, the second third person, and the third third person. I would have mentioned this in the Chapter of Substantives; but as the three third persons have in-luence also on substantives with possessive pronouns, I mention and explain it here.

1. THIRD PERSON SIMPLE.

The third person simple is that which is the only one in the sentence; as *Nin sagia noss*, I love my father. *Nin babamitawa ningá*, I listen to my mother. *Noss* and *ningá* are the third per-sons simple in these sentences. There is nothing extraordinary about that.

2. SECOND THIRD PERSON.

When there are two third persons in a sentence, one of them is our second third person; according to the construction of the verb. F. i.

Mabam kwiwisens o minádeniman ossan; this boy honors his father.

Aw inini od anokitawan nossan; that man works for my father. *Nimisse o widokawan ningaian*; my sister is helping my mother. *Kitchitwa Marie o ginigian Jesusan*; St. Mary gave birth to Jesus.

The second third persons in the above sentences are: *ossan*, *nossan*, *ningaian*, *Jesusan*. Those that understand Latin, must not think that the second third person always corresponds with the Latin

accusative. It often does indeed, but not always. In the above four sentences the second third persons exactly express the Latin accusative.

But this is not invariably the case. Where there are two third persons in a sentence, one or the other may be our second third person, the accusative or the nominative, according to the verb.

The following examples will illustrate this matter.

O kikénimawan nossan kakina anishinabeg oma endanakídjig; all the Indians of this place know my father, (patrem meum.)

O kikenimigowan nossan kakina anishinabeg oma endanakid-jig; my father (pater meus) knows all the Indians of this place.

In these two sentences the second third person is always *nossan*; but in the first sentence *nossan* expresses the accusa-tive, (patrem meum,) and in the second it expresses the nomin-ative, (pater meus.) (See REMARK after the paradigm of the Pas-sive Voice in the IV. Conj.)

3. THIRD THIRD PERSON.

When there are three third persons in a sentence, one of them is the second third person (according to the construction of the verb,) and the third third person is that which has the nearest report to the second. F. i.

Joseph o gi-odapinan Abinódjiian oginigaie, (or *oginiwan*,) *mi dash ga-iji-madjad*; Joseph took the Child and his mother, and departed.

In this sentence, *Abinódjiian* is the second third person, and *ogini* the third third person.

REMARK. Sometimes there are three and more third persons in a sentence; but if all are in equal and immediate relation to one, this one is the third person simple, and all the others are second

third persons, and there is no third third person in the sentence.

F. i. *Kitchi ogima Herode nibiwa o gi-nissan abinodjiian, nibiwa gaie ininiwan, oshkinawen, ikwewan gaie oginissan*; King Herod slew many children, and he also slew many men, young men, and women.

Aw Wemitigoji o mino bamian osinissan, *wiwan*, *onidjani-ssan*, *witan gaie*; that Frenchman takes well care of his father-in-law, of his wife, children and brother-in-law.

In these two sentences, Herod and *Wemitigoji* , are simple third persons; all the rest are second Third persons; there is no third third person.

FORMATION OF THE SECOND AND THE THIRD THIRD PERSON.

A. FORMATION OF THE SECOND THIRD PERSON.

This person is formed by adding certain terminations to the singular of the third person simple. These terminations are seven in number, viz: *n*, *an*, *ian*, *in*, *oian*, *on*, *wan*. We shall consider them in examples. (Breve iter per exempla, longum per præcepta.)

TERM	SIMPLE THIRD PERSON	SECOND THIRD PERSON.
n	*Anishinábe*, Indian, (or man,)	*anishinábeⁿ*.
	Manito, spirit,	*manitoⁿ*.
	Ogimá, chief,	*ogimanⁿ*.
	Joniia, silver, money,	*jóniianⁿ*.
an	*Ninídjaniss*, my child,	*ninidjánissanⁿ*.
	Gijik, cedar,	*gijikanⁿ*.
	Nind ógimam, my chief,	*nind ogimamanⁿ*.
	Pijikins, calf,	*pijikinsanⁿ*.
ian	*Ningá*, my mother,	*ningáianⁿ*.

	Kimissé, thy sister,	*kimissei an*.
	Nissaié, my brother,	*nissaiéia n*.
	Senibâ, ribbon,	*senibâia n*.
	Gigó, fish,	*gigióan*.
in	*Jingób*, fir-tree,	*jingobin*.
	Opin, potatoe,	*opinin*.
	Nissím, my daughter-in-law,	*nissimin*.
	Nishkánj, my nail,	*nishkanji n*.

TERM	*SIMPLE THIRD PERSON*	*SECOND THIRD PERSON.*
	(In proper names;) *Monsogidig*,	
oian		*Monsogidigoian*.
	Kitchigijig,	*Kitchigijigoian*.
	Manitogisiss,	*Manitogisissoian*.
	Wewassang,	*Wewassangoian*.
on	*inim*, my sister-in-law,	*ninimon*.
	Mitig, tree,	*mitigon*.
	Aním, mean dog,	*animon*.
	Anáng, star,	*anangon*.
wan	*Anjeni*, angel,	*Anjeniwan*.
	Wemitigoji, Frenchman,	*Wemitgojiwan*.
	Inini, man,	*ininiwan*.
	Ikwe, woman,	*ikwewan*.
	Amik, beaver,	*amikwan*.

The general and invariable rule for the application of these dif-ferent terminations, in forming the second third person, is, to change the letter *g*, in which all animate substantives end in the plural, into *n*. (Examine the above examples.

B. *FORMATION OF THE* THIRD *THIRD PERSON*.

The *third* third person always terminates in *ini* , except in some proper Indian names, where it ends in *ani*. This person is formed from the second third person. Let us examine the above seven

terminations of the second third person, and see how the third third person is obtained from them.

1. To the terminations *n*, *in*, *on*, add *ini*, for the third third per-son. F. i. *Maniton*, *manitonini*. *Nissimin*, *Mitigon*.

2. The terminations *an*, and *ian*, are changed into *ini*. F. i. *Nossan*, *nossini*. *Ossan*, *ossini*. *Ogwissan*, *ogwissini*. *Kimiss-eian*, *kimisseini*. (sometimes the syllable *wan* is here added, as: *Ossiniwan*, *nossiniwan*, *ogwissiniwan*, etc.)

3. The termination *oian* (in proper names) adds *i* for the third third person. F. i. *Manitogisissoian*, *Manitogisissoiani*. *Mon-sogidigoian*, *Monsogidigoiani*.

4. The termination *wan* is changed into *wini*. F. i. *Wemiti-gojiwan*, *Wemitigojiwini*, *Ikwewan*, *ikwewini*. *Wiwan*, *wiwini*.— Exception. *Ogin*, his mother, takes only *i* for the third third person: *ogini*, sometimes *oginiwan*.

This distinction of three third persons is one of the beauties and perfections of the *Otchipwe* language. It contributes mater-ially to the unequivocal understanding of the whole sentence; whereas in English and in other languages we are sometimes obliged to insert a proper name or another word to avoid misunderstanding.

Illistration.

In the sentence: *Paul is indeed a wicked man, he almost killed his brother and his wife*; you cannot know whether Paul almost killed his own wife, or his brother's wife; both senses can be understood in the above sentence; and when it becomes necessary to avoid misunderstanding, you must insert Paul's name, or some other word, and say: *he almost killed his (Paul's) wife*; or, *he almost killed his brother and his own wife*. And if you want to say that Paul almost killed his brother's wife, you have to say: *he almost killed his brother and his brother's wife*. This double sense of the sentence is avoided in the expressive *Otchipwe* language, by the third third person. They will say: *Paul geget matchi ininiwi*, *gega ogi-nissan ossaieian*, *wiwini* (or *wiwiniwan*) *gaie*. The third third person, *wiwini*, can only mean Paul's brother's wife; because if Paul's wife be meant, it would be *wiwan*, the second third person; and then it would read: *gega*

o gi-nissan saieian, wiwan gaie; he almost killed his brother and his (Paul's) wife.

Another illistration

In the sentence: *Mary is a very industrious woman, she always helps her cousin and her mother*; you cannot know with certain-ty, whose mother is meant. It can be Mary's mother, or her cou-sin's mother,

In *Otchipwe* there can be no double sense in such sentences. If you say: *Marie kitchi nita-anoki, mojag o widokawan odango-sheian, ogin gaie* ; it is clear that you want to say, Mary always helps her cousin, and her own (Mary's) mother. But if you say: *Marie mojag o widokawan odangosheian, ogini gaie*; it is clear that *Marie* always helps her cousin and her cousin's mother.

REMARK. The *third* person appears sometimes even in *inan-imate* substantives with possessive pronouns; but it is not so commonly used, nor so important as in *animate* substantives with possessive pronouns.

EXAMPLES.

Enamiad weweni o gad-odápinamawan Jesusan; the Christian ought to receive worthily the body of Jesus. (*Enamiad*, simple third person; *Jesusan*, second third person; *wiiawini*, third third person.)

Debendjiged o bonigidetawan aianwenindisonidjin o batado-winini (or *o batadowinininiwan*;) the Lord forgives their sins to those that repent. (*Debendjiged*, simple third person; *aianwe-nindisonidjin*, second third person; *o batadowinini*,(or *o bata-dowinininiwan*,) third third person.

Kitchitwá Marie ápitchi weweni o gi-ganawendamawan Jesu-san od ikitowinini. St. Mary kept very well the word of Jesus. *Nind awiig aw ikwe odanan od onaganiniwan*; that woman lends me her daughter's dishes.

III. DEMONSTRATIVE PRONOUNS.

Demonstrative Pronouns are those that indicate or point out the persons or things spoken of. They

are divided, according to the two classes of substantives or nouns, in those that refer to *animate* substantives, and those that have report to *inanimate*.

1. *FIRST CLASS; DEMONSTRATIVE PRONOUNS REFERRING TO* ANIMATE *OBJECTS*.

FOR *NEAR* OBJECTS.

Singular. *Aw*, *waáw*, *mábam*; this, this one, this here.

Plural. *Ogów mámig*; these, these here.

FOR *DISTANT* OBJECTS.

SINGULAR. *Aw*, that, that one, that there.
(For the second third person: *iníw*, or aníw.)

PLURAL. *Igíw*, or *agíw*, those, those there.
(For the second third person: *iniw*, or *aniw*.)

REMARK. There is no difference of sex perceptible in the *Otchipwe* demonstrative pronouns. The same pronoun is em-ployed to refer to a man, a woman, a child, or even a lifeless object, when it is used in *Otchipwe* like a living being. (See p. 18, 19, 20.)

EXAMPLES.

Mábam Abinódji-ta-kitchi-ágonwetawa; this Child shall be much spoken against.

Mi aw inini débenimad iniw manishtánishan; this is the man that owns those sheep.

Mimámig ninidjanissag, *iniw dash nijishe onidjanissan*; these here are my children, and those there my uncle's children.

Mémindage aw inini jawendagosi, *eji-mino-ijiwebisid*; this man (or that man) is really happy, being so good.

Mi mábam pakwéjigan gijigong wendjibad; this is the bread which comes down from heaven.

Kid ashamin ogow mishiminag; I give thee these apples here to eat.

Aw ikwe wewéni o nitáwigian onidjanissan; this woman brings well up her children.

Kitchi mawishki mabam ikwesens; this little girl is always crying.

Ka*win na ki nondawassig mamig ogimag ekitowad*? Dost thou not hear these chiefs what they say?

Igiw ikwewag kitchi nitá-nagamowag; those women are good singers.

Ki nissitótawag na ogow ininiwag? *ogow oshkinaweg*? Dost thou understand these men here? these young men here?

Nin *kikenima aw inini wedi bemossed*; I know that man that walks there.

Nin sagiá aw kwiwisens aiápitchi-nibwakád; I like that very wise boy.

Noss o dibeniman iniw pijikiwan; my father is the owner of this ox, (or these oxen,) (this cow, or these cows.)

Mi sa igiw, odénang ged-ijadjig; those are the persons that will go to town.

Kakina igiw anishinabeg ningoting ta-anamiawag; all those Indians will once be Christians.

2. *SECOND CLASS; DEMONSTRATIVE PRONOUNS REFERRING TO* INANIMATE *OBJECTS*.

FOR *NEAR* OBJECTS.

SINGULAR. *Ow*, *mándan*; this, this here.

PLURAL. *Onow*, *Iniw*; these, these here.

FOR *DISTANT* OBJECTS.

SINGULAR. *Iw*, that, that there.

PLURAL. *Iniw*, those, those there.

EXAMPLES.

Nin kitchi ságiton ow masinaigan, ow gaie ojibíigan; I like very much this book, and this writing.

Wegonen mándan? *Ka na wika ki wábandansin*? What is this?
Hast thou never seen it?

Ki nissitawinan na iw? Dost thou know that? (or recognize it?)

Nin manádjiton mándan anamiewigamig; I respect (I honor)
this church.

Nin kitchi minotánan iniw nagamónan; I like very much to hear those hymns.

Onów *ki minin masináiganan*; *minó inábadjiton*; I give thee these books here make a good use of them.

Nin gi-mamakádendan iw kitchi anamiewigamig Moniang eteg; I admired that great church in Montreal.

Maididokan iniw apabiwinan; carry away these chairs (or benches.)

IV. INTERROGATIVE PRONOUNS.

Interrogative Pronouns are those that serve to ask questions.

There are three of this kind in the *Otchipwe* language, viz:

For *animate* objects: *Awénen*? who? which? what? Plu: *Awénenag*?

For *inanimate* objects. *Weganen*? *Anin*? what?

EXAMPLES.

Awénen ge-dibákoninang gi-ishkwa-bimadisiiang aking? Who will judge us after our life on earth?

Awénen gijigong ged-ijad? Who shall go to heaven?

Awénenag wedi bemishkadjig? Who are those in that canoe there?

Awénenag igiw négamodjig? Who are those that sing? *Wégonen naiágatawendaman*? What art thou thinking on? (or contemplating.)

Wegonen iw ekitoieg? What are you saying?

Wegonen ge-dódang awiia tchi jawendágosid kagigékamig?

What has a person to do in order to be happy eternally?

Ininiwidog, nikánissinadog! *anin ged-ijitchigeiáng*? Men, brethren! what shall we do?

Anin ékitoian? What sayest thou?

Anin enákamigak? What is the news?

REMARK. The second third person of *awénen* and *awénenag*, is *awénenan*, which exactly expresses the English whom.

F. i. *Awenenan ga-anónadjin Jesus tchi gagikwenid enigokwag aki*? Whom did Jesus employ to preach every where on earth?
Awenenan Jesus ga-apitchi-sagiadjin minik ga-dashinid o kikinoamaganan? Whom did Jesus especially love among all his disciples?
Awenenan ga-mawadissádjin kishime pitchinago? Whom did thy brother visit yesterday?

V. INDEFINITIVE PRONOUNS.

Indefinitive Pronouns are those which denote persons things indefinitely or generally. There are four of this description in the *Otchipwe* language; viz:

FOR *ANIMATE* OBJECTS.

Awiia, one, somebody, some person, anybody.
Ka awiia, or *kawin awiia*, none, nobody, no person.
Awégwen, whoever, or whosoever, I don't know who.
pl. *awégwenag*.

FOR *INANIMATE* OBJECTS.

Wégotogwen, whatever, or whatsoever, all, I don't know what.

EXAMPLES.

Awiia o pakitéan ishkwándem; somebody knocks on the door. *Awiia na aiá agwatching*? Is there anybody without?

Kawin awiia mashi dagwishinsi; nobody (or no person) has arrived yet.

Kawin awiia o dá-gashkitossin, nij ge-dibénimigodjin tchi anokitawad; nobody can serve two masters.

Awégwen ge-nishkádisitawagwen wikanissan anisha, tamatchi-dodam; whosoever shall be angry with his brother without a cause, will do evil.

Ow o gi -inan Jesus o kikinoamáganan: *Awegwen ge-gassiama-wegwen o batádowinan, mi aw ge-gassiigadenig*. Jesus said to his disciples: Whosoever sins you remit, they are remitted unto them.

Wegotogwen ge-nandótamawagwen Weóssimind nind ijinikaso-wining, ki ga-minigowa; kid igonan

Jesus . Jesus says unto us: Whatsoever you shall ask the Father in my name, he will give it you.

Wégotogwen wa-ikitogwen, kawin nin nissitótawassi; I don't know what he wants to say; I don't understand him.

REMARK 1. The second third person of *awegwen* and *aweg-wenag*, is *awegwenan*, which is expressed in English by: I don't know who, or, we don't know who. F. i.

Awégwenan ga-wabiigogwenan aw ga-gagibingwe- nigipan; *gi-ikitowan onigiigon*. We don't know who has opened the eyes of this born blind; said his parents.

Awegwenan ga- bi -ganonigogwenan nishime; *geget nongom mino ijiwebisi*. I do not know who came and spoke to my brother; he behaves now well.

REMARK 2. If you are asked: *Awénen aw*? Who is this or that person? Or, *awenenag ogow*? or, *igiw*? Who are these or those persons? And if you don't know, you will have to answer, for the singular: *Awégwen*: and for the plural: *Awégwenag* which both signify, I don't know who. F. i.

Awénen aw badássamossed? *Awegwen*. Who is that person there coming this way? I don't know.

Awénen aw ikwe ga-bi-ijad oma jéba? *Awegwen*. Who is that woman that came here this morning? I don't know.

Awénenag ge-mádjadjig wabang? *Awegwenag*. Who are those that will start to-morrow? I don't know.

Awénenag igiw ga-giossedjig pitchinago? *Awegwenag*. Who are those that have been a hunting yesterday? I don't know.

The second third person of this word of answer is: *Awég-wenan*, for both the singular and plural. F. i.

Awénenan ga- ánwenimadjin nimishóme? *Awegwenan*. Whom did my uncle reprimand? I don't know.

Awenenán ga-bi -ganonigodjin nishime? *Awegwenan*. Who came and spoke to my brother? I don't know...

Before we close the Chapter of Pronouns we must observe that there are no *relative pronouns* in the *Otchipwe* language. The sentences in which there are relative pronouns in English, (who, which, that, what,) are given in *Otchipwe* by what is called, in this Grammar, "*The CHANGE of the first vowel,*" forming chiefly participles. We have already employed this "*CHANGE*" in some examples, but we have had till now no opportunity of mentioning it; and even now we mention it only because the relative pronouns are always expressed by the *CHANGE*.

But in the next Chapter, towards the end of the first Conjuga-tion, you will find a full explanation of it. This explanation naturally belongs to the Chapter of Verbs, because the *CHANGE* never occurs but in verbs.

Here are a few examples in which you will see how the sen-tences with relative pronouns are given in *Otchipwe*. All this, however, you will better understand when you study it again after a careful perusal of the next Chapter.

Kije-Manito misi gego, ga-gijitod, misi gego gaie máninang, wenidjanissingin ki sagiigonan; God who made all things, and who gives us all, loves us like children.

Jawendágosiwag waiábandangig waiábandameg; blessed are they who see what you see.

Jawendágosi daiébwetang ano wabandansig; blessed is he that believes although he sees not.

Ininiwag ga-ano-nandomindjig, kawin gi-bi-ijassiwag; the men that have been called, did not come.

Inini ga-wabamag, ga-ganonag gaie. . . . The man that I have seen, and whom I have spoken to. . . .

Oshkinawe enónad gi- bí-ija oma jéba; the young man whom thou employest, came here this morning.

Ikwe wádigemag; the woman to whom I am married. *wádige-mag*; the man to whom I am married.

CHAPTER III.

OF VERBS.

A *Verb* is that part of speech which expresses an action or state, and the circumstances of time in events, or in a being.

The being which does or receives the action expressed by the verb, is called its *subject*; and the being to which relates the action, in some verbs, is called its *object*.

The verb is the principal and most important part of speech, especially in the *Otchipwe* language, which is a language of verbs.

DIVISION OF VERBS.

The principal grammatical division of verbs is in two classes, *transitive* and *intransitive*. Each of these two classes has its sub-divisions, which are detailed here. It was necessary to give to some sorts of verbs peculiar names, which do not occur in other Grammars. But in the Grammar of the *Otchipwe* language, which differs so much from other languages in its grammatical system, it seemed necessary to establish distinct denominations for certain peculiar kinds of verbs.

A. TRANSITIVE VERBS.

1. *Active* verbs, or *transitive proper*, express an act done (or that could be done) by one person or thing to another. F. i. *Nin sagia noss*, I love my father. *Nind ojibian masinaigan*, I write a letter. *Nin da-ganóna wabamag*, I would speak to him if I saw him.

2. *Reciprocal* verbs are those which designate a reaction of the subject on itself. *Nin kikénindis*, I know myself. *Sagiidiso*, he loves himself. *Kitimagiidisowad*, they make themselves poor.

3. *Communicative* verbs, So are called the verbs that express a mutual action of several subjects upon each other in a commu-nicative manner. These verbs have only the plural number. F. i. *Igiw nitam ga-bi-anamiadjig*, *weweni gi-sagiidiwag*, *gi-jaweni-ndiwag*, *mojag gi-mino-dodadiwag*, The first Christians loved much each other, were charitable to each other, and treated each other well.—It must, however, be remarked, that these verbs do not always signify a *mutual* action of several subjects upon each other; but sometimes they mean that the subjects of the verb act *together*, or are *influenced together*, in a common or com-municative manner. F. i. *Nind dibaamádimin*, we are paid together. *Nimiidiwag*, they are dancing together. *Widjíndiwag*, they are going together.

4. *Personifying* verbs. We call, in this Grammar, those verbs personifying, which represent an *inanimate* object acting like a person, or another animate being. F. i. *Nishtigwan nin nissigon*, my head kills me, (I have a violent head-ache.) *Masinaigan nin gi-bi-odissigon*, a letter came to me. *Ninde ki nandawenimigon*, heart desires thee. *Ishkotewabo ki makamigon kakina kid aiiman*, ardent liquor (fire-water) is robbing thee of all thy things.

There is yet another kind of personifying verbs, which are formed by adding *magad* to the third person singular present, indicative, of verbs belonging to the I., II., and III. Conjuga-tions. These verbs give likewise to inanimate objects the activ-ity or quality of a person, or another animate being. F. i. *Ijámagad*, it goes, (*ijá*, he goes.) *Nabikwan bibonishimagad oma*, a vessel winters here, (*bibónishi* , he winters.) *Mandan masináigan*

jaganáshimmomagad, this book speaks English, (*jaganáshimo*, he speaks English.)

REMARK 1. When the third person singular, above mentioned, ends in a *consonant*, you must first add to this third person the *mutative vowel*, and then the termination *magad*, to form these personifying verbs. The *mutative vowel* is that in which ends the third person *singular*, present, indicative; or with which

commences the *termination* of the third person *plural*. F. i. *Nin ikit*, I say; third person singular, *ikito*, he says; this *o* is the mutative vowel. if you annex *magad* to this *o*, you will have the personifying verb *ikitómagad*, it says. But when the said third person *singular* ends in a consonant, you have to go to the third person *plural*, and see its conjugational termination; and the vowel with which this termination begins, is our mutative vowel. F. i. *Dagwishin*, he arrives; the third person *plural* is, *dagwishinog*; now this *o* is the mutative vowel; and now add to this *o* the termination *magad*, and you will have the personifying verb *dagwishinomagad*, it arrives, it comes on. In *substantives* the mutative vowel appears in the termination of the plural. F. i. *Anang*, a star; plural, *anangog*; *o* is its mutative vowel. *Assin*, a stone; plural, *asinig*; *i* is its mutative vowel. *Biwabik*; *biwabikon*.

REMARK 2. Sometimes abbreviations are employed in the formation of these verbs. F. i. *Kitimagisi*, he is poor. According to the rule we ought to form the personifying verb by adding *magad* to this third person, and say, *kitimagisimagad*; but they say, *kitimagad*, it is poor. *Kitimagad endaiàn*, my dwelling is poor. *Kitimagad nind agwiwin*, my clothing is poor.

B. INTRANSITIVE VERBS.

1. *Neuter* verbs, or *intransitive-proper*, are those verbs that ex-press a state of being, or an action not going over on any object. F. i. *Nin kashkendam*, I am sorrowful, sad. *Kid ákos*, thou art sick. *Minwendam*, he is contented, glad, happy. *Nibá*, he sleeps. These are intransitive verbs, because they express a state of being. The following express an action confined to the actor,

not passing over on any subject, and are therefore intransitive. *Nin madja*, I depart, I start. *Ki dagwishin*, thou arrivest. *Wabange*, he is looking on. *Anishinabewidjige*, he lives and acts like an Indian.

2. *Reproaching* verbs. So are called here the verbs which signify that the subject thereof has some reproachful habit or quality.

F. i. *Aw kwiwisens nibaskki*, this boy likes too much sleeping, (*nibá*, he sleeps.) *Nimisse nimishki*, my sister likes too much dancing, (*nimi*, she dances.) *Ginawishkiwag*, they are in the habit of lying. *Gimódishki*, he is a thief.

3. *Substantive-verbs* are those that are formed directly from substantives. F. i. *Aking gi-ondji-ojitchigade kiiaw*, *minawa dash ki gad-akiw*; out of earth was formed thy body, and thou shalt be earth again. (*Aki*, earth; *nind akiw*, I am earth; *akiwi*, he is earth.) *Lot wiwan gi-abanábiwan*, *mi dash ga-iji-jiwitagan-iwinid*; Lot's wife looked back and became salt (a pillar of salt.) (*Jiwitagan*, salt; *nin jiwitaganiw*, I am salt; *jiwitaganiwi*, he (she) is salt.) *Nind anishinabew*; *nind ininiw*; *nind ikwew*.

4. *Abundance-verbs*. These verbs are likewise formed from substantives, and they designate that there is abundance of the object signified by the substantive from which they are formed. They all end in *ka*, and are impersonal verbs, belonging to the VII. Conjugation. F. i. *Nibika oma*, there is much water here. *Anishinábeka wedi*, there are many Indians there. *Tibikong gikitchi-anangoka*, last night there was plenty of stars, (many stars were visible.) *Assinika*, there is abundance of stone. *Gigó-ika*, there is plenty of fish.

5. *Unipersonal* verbs are those that have only the third person. The verbs of the preceding number are unipersonal verbs. These verbs are commonly called by Grammarians *impersonal*; but the term *impersonal* is undoubtedly more adapted to them; because they are not entirely destitute of persons, but they have only one; so they are rather *unipersonal* than *impersonal*. F. i. *Kissiná* or

kissinámagad, it is cold. *Kijáte*, or *kijátemagad*, it is warm. *Gimiwan*, it rains. *Sanagad*, it is difficult.

6. *Defective* verbs are those that want some of the tenses and persons, which the use does not admit. F. i. *bwa*, he says, (inquit.) *Nin dind*, I am, I do; *anin endiian*? How do you do.

There are many other kinds, or rather modifications of verbs, of which we will speak after all the Conjugations, under the head of *Formation of Verbs*.

There are no auxiliary, or helping verbs, in the *Otchipwe* lan-guage. The verbs of all the Conjugations of this Grammar are inflected or conjugated by themselves without the help of any other verb. The verbs *to be* and *to have*, which are auxiliary verbs in other languages, are principal verbs in the *Otchipwe* language. Instead of auxiliary verbs, the *Otchipwe* verbs take certain prefixes or signs, in certain moods and tenses.

There are five prefixes, or signs, in the *Otchipwe* Conjuga-tions, by which the different moods and tenses are distin-guished; viz: *ga-*, *ge-*, *gi-*, *da-*, and *ta-*.

Ga-, (pronounced almost *ka-*,) for the perfect and pluperfect tenses, (in the CHANGE,) and participle perfect and pluperfect.

Ga-, (*gad-*,) and *ta-*, for the future tense indicative.

Ge-, (*ged*,) (pronounced almost ke-, ked-,) for the future tenses, subjunctive, and participle future.

Gi-, for the perfect and pluperfect tenses.

Da-, for the conditional mood.

REMARK. The English language has also several signs which are employed in the Conjugation of verbs; as, *will*, *would*, *shall*, *should*, *ought*, etc. But there is a great difference, in regard to the use of signs, between the two languages. The English signs are sometimes used by themselves, separately from their verbs; and one sign may serve for several subsequent verbs. Not so in *Otchipwe*. In this language the signs always

remain attached to the verb, and can never be used separately; and the sign must be repeated before every verb which stands under the influence of the same.

This remark is rather a *syntactical* one; but speaking here of these signs, as attached to verbs *etymologically*, I make it here. You will better understand it when you return to it after the attentive perusal of the long Chapter of Verbs.

SOME ILLUSTRATING EXAMPLES.

In English you would say: I will work to-morrow all day; indeed I will. Here the sign, *will*, stands alone, separated from its verb, only referring to it.

But in *Otchipwe* you must say: *Nin gad-anokí wabang kabe-gijig*; *geget nin gad-anoki*. You cannot put the sign only and say: *Geget nin gad*. The sign can never be used separately from its verb; it must remain attached to it: you must say *Geget nin gad-anoki*.

So again you would say in *English*: He ought to pay thee; yes, he ought. The sign, *ought*, is separated from its verb.

In *Otchipwe* you have to say: *Ki da-dibaamag sa*. *E*, *ki da-dibaamag*, The sign, *da-*, remains attached to its verb.

In the following example you will see how the *Otchipwe* sign must be repeated at every verb to which it relates.

In *English* you would say, for instance: he would be loved, respected, and well treated, if he did not drink so much. The sign, *would be*, is put only once for the three subsequent verbs.

But in *Otchipwe* you must repeat the sign before every verb, and say: *Da-ságia*, *da-minádenima*, *da-mino-dodawa gaie*, *osam minikwessig*. You see how the sign, *da-*, is repeated before every verb to which it refers.

INFLECTION OF VERBS.

To the inflection of verbs belong *voices*, *forms*, *moods*, *tenses*, *numbers* and *persons*, and *participles*, We shall now consider each of these

articles in particular, and state the peculiarities of the *Otchipwe* Grammar,

A. OF VOICES.

Voice in verbs shows the relation of the *subject* of the verb to the *action*, or *state of being*, expressed by it. We have two voices in the *Otchipwe* verbs; viz:

1. The *Active Voice*, so called because it shows the subject of the verb *acting* upon some object; as: *Nind ashama bekaded*, I feed the hungry. *Ki kikinoamawag kinidjanissag*, thou teachest thy children. *O bibágiman ogin*, he calls his mother.

2. The *Passive Voice*, so called because it shows the subject of the verb in a *passive* state, acted upon by some person or thing; as *Ashama bekaded*, the hungry person is fed. *Kikinoamawawag kinidjanissag*, thy children are taught. *Wegimid bibagima*, the mother is called.

B. OF FORMS.

There are two forms throughout all our Conjugations, the affirmative and the negative forms.

1. The *Affirmative Form*, which shows that some state of existence, or some action, is affirmed of the subject; as: *Wawi-jendam*, he is joyous. *Nin wassitáwendam*, I am sad. *Kid adissoke*, thou art telling stories. *Gashkigwasso*, she is sewing.

2. The Negative Form, which shows that some state of exis-tence, or some action, of the subject of the verb, is denied; as: *Kawin nin nibassi*, I am not asleep. *Kawin ki nibágwessi*, thou art not thirsty. *Kawin bigwakamigibidjigessiwag*, they don't plough. *Kawin kid agonwetossinoninim*, I do not gainsay you. *Ojibiigessigwa*, if they do not write. *Anokissig*, if he does not work.

REMARK. It must be observed, as a peculiarity of the *Otchipwe* Grammar, that throughout all the Conjugations the *negative form* must be distinctly developed, fully displayed, because it is so peculiar, difficult, and varying, that no general rules can be abstracted for the formation of it. It must be exactly pointed out in every Conjugation, and in every part of it.

The negation is effected by placing before the pronoun and verb the adverbs *ka* or *kawin*, no, not; or *kego*, do not, don't. And it is also expressed in the verb itself. In many cases this latter kind of negation only is employed, and the above negation adverbs are not used.

C. *OF MOODS*.

Mood in verbs is the manner of indicating the state of exist-ence, of action, or passion, in subjects. The *Otchipwe* verbs have four moods; viz:

1. The *Indicative*, which simply affirms or denies something, or asks a question; as: *Pijikiwag odabiwag*, the oxen are drawing, hauling. *Gagwédibenima*, he is tempted. *Kawin maminádisissi*, he is not proud. *Kawin awiia nin miskamássi*, I don't insult anybody. *Ki nishkénima na awiia*? Hast thou angry thoughts against anybody? *Kawin na ta-ijassiwag*? Will they not go?

2. The *Subjunctive*, or *Conjunctive*, which represents some-thing under a doubt, wish, condition, supposition, etc. Verbs in this mood are preceded by some conjunction, *tchi*, *kishpin*, *missawa*, etc.; and they are preceded or followed by another verb not in the subjunctive; as: *Nin minwendam*, *missawa kitimagisiiàn*, I am happy, although poor. (*Kitimagisiiàn* is in the subjunctive mood.) *Ki windamon iw*, *tchi kikendaman*, I tell thee this, that thou mayst know it. (*Kikendaman*, subjunctive.) *Wabamad kishime*, *ki gadina tchi bi-ijad oma*; if thou seest thy brother, thou wilt tell him to come here. (*Wabamad*, that is, *kishpin wabamad*, if thou see him; *kishpin* is understood.)

3. The *Conditional*, which implies liberty, or possibility of a state or action, *under a certain*

condition, expressed in another verb in the subjunctive, preceding or following the verb in the conditional; as: *Wissinissiwàn nin da-bakade*, if I did not eat, I would be hungry. (*Nin da-bakade*, is in the conditional mood.) *Kishpin kibákwaigasossig*, *da-biija*; if he were not in prison, he would come. (*Da-bi-ija*, is in the conditional.)

REMARK. The English *potential mood* is expressed in *Otchipwe* by the adverb *gonima*, or *kema*, perhaps; which is placed before the verb that is in the potential in English, but in *Otchipwe* it remains in the indicative; as: It may rain, *gonimá to-gimiwan*. He may preach or sing, *kéina ta-gagikwe*, *kéma gaie ta-nagamo*. But when the English potential implies *condition*, (which is only understood,) in *Otchipwe* the conditional is employed; as I would go, (if. . .) *nin da-ija*, (*kishpin* . . .) You should obey your father, *ki da-babamitawawa kossiwa*. . . (if you wish to do your duty . . .)

4. The *Imperative*, which is used for commanding, exhorting, praying, permitting or prohibiting; as: *Dodan iw*, do that. *Ojiton ow*, make this. *Enamiangin bimadisiiog*, live like Christians. *Debémimiiang*, *bonigidetawishinam ga-iji-bata-diiàng*; Lord forgive us our sins. *Mádjan*, go. *Kégo madjaken*, don't go.

REMARK. There is, properly speaking, no *Infinitive Mood* in the *Otchipwe* language, What some believe to be the Infinitive, as: *Ikitom*, *tchi ikitong*, *tchi inendaming*, etc., is not that mood; it is the *indefinitive third person singular*; which may be given in English with the indefinitive pronoun *one*. Better yet it is expressed in French and German. F. i. *Ikitom*, signifies in French, "on dit," and in German, "man sagt." In English we may say, "one says," or "they say;" but this is not so expressive as, *ikitom*, or on dit, or man sagt, In the paradigms of the Conjug-ations we will express this person, at least in some tenses, in *French*, for such as understand this language.

D. OF TENSES,

Tenses in verbs are those modifications of the verb, by which a distinction of time is marked. There are naturally only three times; viz: the *present* , the *perfect*, and the *future* time. But to express more exactly the circumstances of time in events, actions, or states of existence, three other distinctions of time have been adopted. This makes six tenses we have in Gram-mars, viz:

1.The *Present*, which indicates what is actually existing or not existing, going on, or not going on; as: *Bejigo Kije-Manito*, *kawin nisssissiwag*; there is one God, there are not three. *Nind ojibiige*, *kawin nin babamossessi*; I am writing, not walking about.

2.The *Imperfect*, which represents a state, action, or event, as past, or as continuing at a time now past; as *Nind inendánaban tchi ijaiàn gaie nin*; I thought to go myself too. *Wissiniban api pandigeiang*; he was eating when we came it. *Nimisse ákosiban ba-mádjaiàn*; my sister was sick, when I started to come here.

3. The *Perfect*, which represents events, actions or states, as completely finished and past; as: *Ninoshe*; my aunt is dead. *O gi-nissan o pijikiman*; he has killed his ox.

4.The *Pluperfect*, which signifies that an action or event was over, when or before another began, which is also past; as: *Nin gi-ishkwa-ojibiigenaban*, *bwa madwessing kitotagan*; I had done writing, before the bell rang. *Ki gi-gijitonaban na apáb-win*, *api pándigewad*? Hadst thou finished the bench when they came in?

5.The *Future*, which represents actions or events, definitely or indefinitely, as yet to come; as: *Wabang nin ga-bi-ija minawa*; to-morrow I will come again, (definitely.) *Nágatch nin minawa*; by and by I will come again, (indefinitely.)

6.The *Second Future*, which indicates that an action or event will be over, when or before another action or event likewise future shall come to pass; as: *Kakina ge gi-bimadisidjig aking ta-abitchibawag*, *tchi bwa dibakoniding*; all that shall

have lived on earth, will rise again before the general judgment.

E. *OF NUMBERS AND PERSONS.*

The *Numbers* are two in every tense and mood, the *singular* and the *plural*. And each number has three Persons, the first, the second, and the third.

The *subjects* of verbs are ordinarily *nouns* or *pronouns*. The pronouns that are employed to serve as subjects to verbs, are the two personal pronouns, *nin*, I, me, we; and *ki* , thou, thee, we, you, us. These two pronouns serve for both sexes and both numbers; *nin* for the first persons, and *ki* for the second.—The third persons have no personal pronouns in the immediate connection with verbs. In some Conjugations, indeed, the third persons are preceded by an *o*; but this *o* does not signify he, she, it, or they; it signifies him, her, it, or them, the object of the verb. F. i. *O wabaman*, he sees him, (her, them.) *O wabandan*, he sees it. *O wabandanan*, he sees them. This *o* is also a posses-sive pronoun signifying his, her, its, their, as we have seen in the preceding Chapter.

F. *OF PARTICIPLES.*

A *Participle* is a part or form of the verb, resembling, at the same time, an adjective, and occasionally also a substantive, and has his name from his *participating* of the qualities of the verb, the adjective, and the substantive.

The *Otchipwe* participles have two forms, all the six tenses, the three persons, and both numbers, singular and plural.

The two forms of the participles are:

1. The *Affirmative Form*; as: *Gágitod*, speaking, or he that is speaking. *Dégwishing*, he that arrives, arriving. *Sénagak*, what is difficult. *Wénijishing*, what is fair, good, (being fair.)

2. The *Negative Form*; as: *Gágitossig*, he that is not speaking. *Dégwishinsig*, he that arrives not, not arriving. *Sénagassinok*, what is not difficult; not being difficult. *Wenijishinsinog*, not being fair, good.

The six tenses of the participles are the same as stated above; viz: The *present*, the *imperfect*, the *perfect* , the *pluperfect*, the *future* and the *second* future; as: *Gagitoiàn*, I who am speaking. *Gagitoiamban*, thou who wast speaking. *Gágigitod*, he who has been speaking. *Gágigitoiàngiban*, we who had been speaking. *Gégigitoieg*, you who will be speaking. *Gé-gi-gigitowad*, they that will have been speaking.

Towards the end of the paradigm of the I. Conjugation you will find an important *REMARK* on the *Otchipwe* participles, which you will please mind well.

OF THE DUBITATIVE.

The *Dubitative* or *Traditional* is used when persons are spoken of, whom the speaker never saw, or who are absent; or other ob-jects, that he never saw nor experienced himself; or speaking of events which happened not before the eyes or ears of the person speaking, or shall come to pass in future; as: *Mi ga-ikitogwen aw akiwesi bwa nibod*, so said that old man before he died. *Anindi aiad kissaie*? *Moniang aiádog*. Where is thy brother?— He is in Montreal; (or, I think he is in Montreal, but I am not certain.) *Ki kikendan na ga-ijiwebadogwen endaieg awass bibonong*? Dost thou know what happened in your house the winter before last?

REMARK. This *Dubitative* is peculiar to the Indian languages, and in some respect bears testimony to the fact, that the habit of lying is a strong trait in the Indian character, which induced the Indians originally to establish the *Dubitative* in their languages. Being aware of this habit themselves,

they much mistrust each other; and consequently, when something is related or narrated to an Indian by his fellow-Indians, (or other men;) he will in-deed remember the narration, but with the idea in his mind of possibly being imposed upon. This he will manifest by the man-ner in which he will repeat the narration. He will speak in the *Dubitative*, and give the hearer to understand that the narration may not be true in all its parts.

This mood of speaking being now in their language, they will even apply it, (without any evil intention,) to the relating of Scriptural facts, or to Eternal truths. They will, for instance, say of a small child, (speaking of Christian Indians,) that died after baptism in angelic innocence: "*Aw abinodji mino aiádog gijigong*; which properly says: "I think that child is well in heaven, but I am not certain. Or; "I suppose that child is happy in heaven." This is the proper meaning of that *Dubitative*. They firmly believe that the child is in heaven and happy; but this manner of speaking being in their language, they will employ it occasionally, even in speaking of *certain* events and truths, but which did not happen before their eyes. So also I heard a good, faithful, Christian Indian, who firmly believes in the Omnipresence and Omniscience of God Al-mighty, say thus, using his *Dubitative*: "*Mi gaie nongom nondawigwen Kije-Manito ekitoiàn*; which, if taken strictly, means: "*I suppose*, God hears me also now what I say."—This, however, ought not to be so. Speaking of *certain* facts and truths, we ought to speak in an *assuring* manner, although those facts did not come to pass before our eyes and ears. This is the reason why Missionaries especially ought to avoid the *Dubitative* as much as possible in relating Scriptural facts, or speaking of Eternal truths, or such future events and states of things, as we know by the Word of God. We can speak of all that very correctly and intelligibly, without employing the *Dubitative*.

Speaking of common uncertain events or objects, or of com-mon persons absent, or of times past, we may employ it with propriety. For this reason

it is also called *Traditional*. It is also employed with the indefinitive pronoun *awegwen*, whoever, or whosoever; as: *Awegwen ged-ikitogwen* . . . Whoever shall say . . . *Awegwen ged-ijagwen* . . Whosoever shall go . . .

But what shall we call this *Dubitative* or *Traditional*? We cannot call it a *mood*; it has moods itself, the indicative and subjunctive at least. We cannot call it a *form* either, because it has itself two forms, the affirmative and the negative. We can-not even call it a *voice*, as we find in it two voices, the active and the passive. I think the most appropriate name for it would be: *Dubitative Conjugation*.

The dubitative Conjugations have not all the tenses and moods of the common Conjugations. We shall exhibit in the paradigms of the dubitative Conjugations those tenses that are commonly used in them.

NOTE. When we observe the Indians in their speaking, we see that they have three manners of expressing themselves, when they speak of uncertain, or unseen and unexperienced events or persons.

1. They use the *Dubitative*, as established in the Dubitative Conjunction of this Grammar. F. i. *Abidog*, he is perhaps in; *gonima gi-madjadogenag*, they are perhaps gone away.

2. They use not the Dubitative, but they employ adverbs denoting *uncertainty*; as, *gonima*, *ganabatch*, *makija*, which all signify perhaps. F. i. *Gonima abi*, he is perhaps in; *ganabatch gi-madjawag*, they are perhaps gone away.

3. They use the Dubitative and these adverbs of uncertainty *together*. F. i. *Gonima abidog*, he is perhaps in; *gonima gi-mad-jadogenag*, they are perhaps gone away.

They have also, for the expression of such phrases, the words *kíwe* and madwí-, which signify, *they say*, or, *it is said*. F. i. *Gi-nibo kiwe*; or, *gi-madwé-nibo*, they say he is dead; *Gi-dagwi-shinog kiwe*, or, *gi-madwé-dagwishinog*, it is said that they have come.

CONJUGATION OF VERBS.

The *Conjugation* of a verb is a written or recited display of its different voices, forms, moods, tenses, numbers and persons, and participles. To accommodate and arrange with ease all the different kinds of verbs of this "language of verbs," we must assume no less than nine Conjugations.

REMARK. I must, however, make here a similar remark, as I did in the preceding Chapter, p. 53. I will lay here in the follow-ing Conjugations, where all kinds of the *Otchipwe* verbs are conjugated at large through all their voices, forms, moods, tenses, numbers and persons, and participles, I will lay, I say, a full and complete display of them before the eyes of the learner; because I think that by this method a thorough knowledge of the use of the *Otchipwe* verbs may be easier conveyed to his mind and memory, than by any other plan I could think of. But I say again here, as I said in the above cited remark, that this detailed display of verbs is principally intended to assist the *beginner*, and to show him at once the whole verb in all its inflections. But learners who are more advanced in the study of this langu-age, may abridge the Conjugations, and contract several in one; My principal intention in writing this Grammar is to assist be-ginning learners, especially Missionaries, in the acquirement of this so peculiar language. Have they once ascended some de-grees of knowledge in this study, they will then go on easily, without my guidance.

The characteristical mark by which verbs are known, to which Conjugation they belong, is the

third person singular, present, indicative, affirmative form. Besides this person, the *quality* of the verb must be considered. At the commencement of every Conjugation it will be said, which verbs belong to it.

The following table shows the nine different Conjugations, and the verbs belonging to each of them.

CONJUGATION TABLE.

Conj.	Quality of verbs.	Termination of the 3rd. person.
I. Conj.	Intransitive (or neuter) verbs, ending in a vowel at the 3rd. person sing. pres. indic., the reproaching and substant. verbs; likewise the recip-rocal and communicative, although transitive.....	*a*, *e*, *i*, *o*.
II. Conj.	Intransitive verbs, ending in *am* at the 3rd. pers. sing. pres. indic, (and likewise so at the first person,)	*am*.
III Conj.	Intransitive verbs, ending in *in* or *on* at the 3rd. pers. sing. pres. indic., (and likewise so at the first person, ...	*on*.
IV. Conj.	Transitive (or active) verbs, animate, ending in *an* at the 3rd. person sing. pres. indic.; (at the first person in *a*.)	*an*.
V. Conj.	Transitive verbs, animate, ending in *nan* at the 3rd. pers. sing. pres. indic.,	

(and likewise so at the first person.)..... *nan*.

VI. Conj. Transitive verbs, inanimate; and the personifying,..... *an*, *en*, *in*, *on*.

VII. Conj. Unipersonal verbs, ending in a vowel.....*a*, *e*, *i*, *o*.

VIII. Conj. Unipersonal verbs, ending in *ad*.....*ad*.

IX. Conj. Unipersonal verbs, ending in *an* or in.....*an*, *in*.

REMARK. The order of these Conjugations may appear singu-lar. It is so indeed; the *intransitive* verbs precede the *transitive*. But this plan and order again I have adopted to accommodate the beginning learner. The Conjugations of the transitive verbs are much more difficult and complicated than those of the intransitive. These are simple and easy; and may be considered as the first steps in the scale of the *Otchipwe* Conjugations, by which the learner will easily ascend to the more difficult ones. But if he had to commence with the Conjugations of transitive verbs, he would begin with the most difficult and embarrassing of all these Conjugations, with the *fourth* in the above table; and might possibly be frightened and discouraged.

I. CONJUGATION.

To this Conjugation belong the *intransitive* or neuter verbs that end in a vowel at the third person singular, present, indicative. There are also other verbs ending at the third person in a vowel, but they belong to the VII. Conjugation, being *unipersonal* verbs.

This vowel in which ends the third person above mentioned, and which is the characteristically mark of the intransitive verbs belonging to the I. Conjugation, may be *a*, *e*, *i*, or *o*. F.i.

INTRANSITIVE VERBS.	THIRD PERSON.
Nin mádja, I depart, I start,……	*madja*,
Nin mijagá, I arrive (in a canoe, etc.,)…	*mijaga*,
Nin jawendjige, I practice charity,	…….*jawéndjige*,

Nind ijitchige, I do, I act,…….
ijitchige,
Nin bos, I embark,……*bósi*,
Nind ab, I am (somewhere,)……*abi*,
Nin gígit, I speak,……*gígito*,
Nin mindid, I am big,…….
mindido.

To this Conjugation also belong the *reciprocal* verbs, because they all end in *o* at the third person singular, present indicative; as: *Nin kikenindis*, I know myself; *kikenindiso*. *Nin gagwedjin-dis*, I ask myself; *gagwédjindiso*. *Nin pakitéodis*, I strike myself; *pakitéodiso*. The reciprocal verbs are in some respect *transitive*, because they express a reaction of the subject on itself. Still they don't belong to the transitive Conjugations, because the action of the subject does not go over upon another subject, but redounds on the same that is acting.

Likewise do all the *communicative* verbs belong to this I. Conjugation, although they are of a real *transitive* signification. They are used only in the plural, where they conjugate exactly like intransitive verbs, not bearing any marks of transition in their construction; as: *Nin widókodadimin*, we help each other; *ki widokodadim*, *widokodadiwag*. *Ki pakitéodimin*, we strike each other; *ki pakitéodim*, *pakitéodiwag*. *Nin wábandimin*, we see each other; *ki wábandim*, *wabandiwag*.

The *reproaching* verbs and the *substantive* verbs are intrans-itive, and all end in *i* at the third person above mentioned, and of course belong to this Conjugation; as: *Nin minikweshk* , I am in the habit of drinking; *minikweshki*: *Nin bapishk*, I am in the habit of laughing; *bapishki*. *Nin mitigow*, I am wood; *mitigowi*. *Nind assiniw*, I am stone; *assiniwi*.

REMARK 1. In the paradigms or patterns of the Conjugations, the terminations of all the moods

and tenses are printed in *Roman* the better to show the inflection of the verb.

REMARK 2. In regard to the difference between *nin* and *ki*, we, see *Rem*. 3. page 45. And in regard to the euphonical *d*, see *Rem*. 1. page 43. These remarks must be well borne in mind, as they will be of use throughout the Conjugations.

REMARK 3. Remember well, dear reader, that in the patterns or paradigms of these Conjugations, we don't express *both* first persons plural, *nin* and *ki*, (or *nind*, *kid*,) we; we put only one, *nin*, (or *nind*;) the other one, *ki*, (or *kid*,) is understood. This will save many a line in this book. But remember well, that in all the forms, in all the moods and tenses of all these Conjugations, where there are first persons plural, both can be used, according to the above remarks. So, for instance, instead of saying in the paradigm:

Nind ikit, I say, etc. .
kid ikit,
ikito,
nind ikitomin, we say,
kid ikitomin, we say,
kid ikitom,
ikitowag;

we will say thus:

Nind ikit,
kid ikit,
ikito,
nind ikitomin, we say,
kid okitom,
ikitowag.

And you will have to supply yourself the *second* first person plural, which is ordinarily the same in the verb, the pronoun only is different. But where the verb itself differs in the two persons plural, there we express them both; as in the subjunctive mood, in participles, etc.

REMARK 4. In the paradigms of these Conjugations, we express the English verb only at the *first* person singular in every tense, and the

others will again be supplied by you; because we don't teach here to conjugate in English, but in *Otchipwe*.

REMARK 5. The characteristical third person of the verbs belonging to this Conjugation, may end in any of the four vowels, in *a*, *e*, *i*, or *o*; and the end vowel of this third person remains throughout the whole Conjugation. To this character-istical vowel the *terminations* are attached; but the vowel itself does not belong to the terminations, which are always the same for all the verbs of this Conjugation; whereas the characteris-tical vowel is different in different verbs. In the following four verbs the *end vowel* of the third person is different in each of them; but the *terminations* are always the same.

Gaba, he debarks, *nin gabamin*, *ki gabam*, *gabawag*. *Gagikinge* , he exhorts, *nin gagikingemin*, *ki gagikingem*, *gagi-kingewag*.
Nimi, he dances, *nin nimim*, *nimiwag*.
Nibó, he is dying, *nin nibomin*, *ki nibom*, *nibowag*.

Here follows now the paradigm of the I. Conjugation, fully displayed. Endeavor especially to commit to memory the *term-inations*. If you know the terminations, and know the charac-teristical vowel of the third person singular, present, indicative you will easily conjugate every verb of this Conjugation. This characteristical third person is sometimes difficult to know. For this reason I took a particular care in the Dictionary to express it at every verb.

AFFIRMATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Nind ikit, I say, (one says, (on dit,*) or they say.)
kid ikit,
ikito,
ikitom,
nind ikitomin,
kid ikitom,
ikitowa g.

IMPERFECT TENSE.

Nind ikitonaban, I said,
kid ikitonaban,
ikitoban,
nind ikitominaban,
kid ikitomwaban,
ikitobanig.

PERFECT TENSE.

Nin gi-ikit, I have said,
ki gi-ikit,
gi-ikito,
gi-ikitom, they have said, (on a dit,)
nin gi-ikitomin,
ki gi-ikitom,
ikitowag.

PLUPERFECT TENSE.

Nin gi-ikitonaban,† I had said,
ki gi-ikitonaban
gi-ikitoban.

* See Remark, p. 92.

† NOTE. This *pluperfect*, and the *imperfect* tense, are not so sharply dis-tinguished in *Otchipwe*, as they are in

English, or in other civilized lan-guages. In *Otchipwe* they are used promiscuously. So, for instance, to ex-press, "He said," the Indian will say: *Ikitoban*, or *gi-itoban*, etc. This note applies also to other Conjugations.

NEGATIVE FORM. INDICATIVE MOOD. PRESENT TENSE.

Kawin nind *ikitossi*, I do not say,
Kawin kid *ikitossi*,
Kawin *ikitossi*,
ikitossim, they don't say, (on ne dit pas.)
Kawin
Kawin nind *ikitossimin*,
Kawin kid *ikitossim*,
Kawin *ikitossiwag*.

IMPERFECT TENSE.

Kawin nind *ikitossinaban*, I did not say,
Kawin kid *ikitossinaban*,
Kawin *ikitossiban*,
Kawin nind *ikitossiminaban*,
Kawin kid *ikitossimwaban*,
Kawin *ikitossibanig*.

PERF

ECT
TENS
E.

gi-ikitossi, I have not said,

Kawin nin
Kawin ki gi-ikitossi,
Kawin *gi-ikitossi*,
gi-ikitossim,
they have not said, (on n'a pas dit.)
Kawin
Kawin nin *gi-ikitossimin*,
Kawin ki gi-ikitossim,
Kawin *gi-ikitossiwag*.

PLUPERFECT TENSE.

gi-ikitossinaban, I had not said,

Kawin nin
Kawin ki gi-ikitossinaban,
Kawin *gi-ikitossiban*,
nin gi-ikitominaban,
ki gi-ikitomwaban,
gi-ikitobanig.

FUTURE TENSE.

Nin gad-ikit, I will say,
ki gad-ikit,
ta-ikito,
ta-ikitom,
nin gad-ikitomin,
ki gad-ikitom,
ta-ikitowag.

SECOND FUTURE TENSE.

Nin ga-gi-ikit, I will have said, *ki ga-gi-ikit*,
ta-gi-ikito
ta-gi-ikitom
nin ga-gi-ikitomin,
ki ga-gi-ikitom,
ta-gi-ikitowag.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Ikitoiàn,* I say, or, that I say.
ikitoian,
ikitod,
ikitong, (qu'on dise,)
ikitoiàng. that we say,
ikitoiang, that we say,
ikitoieg,
ikitowad,

Kawin nin gi-ikitossiminaban,
Kawin ki gi-ikitossimwaban,
Kawin gi-ikitossibanig.

*See Remark 1. p. 116.

FUTURE TENSE.

Kawin nin gad-ikitossi, I will not say, *Kawin ki gad-ikitossi*,
Kawin ta-ikitossi,
Kawin ta-ikitossim,
Kawin nin gad-ikitossimin,
Kawinki gad-ikitossim,
Kawin ta-ikitossiwag.

SECOND FUTURE TENSE.

Kawin nin ga-gi-ikitossi, I will not have said, *Kawin ki ga-gi-ikitossi*,
Kawin ta-gi-ikitossi,
Kawin ta-gi-ikitossim,
Kawin nin ga-gi-ikitossimin,
Kawinki ga-gi-ikitossim,
Kawin ta-gi-ikitossiwag.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Ikitossiwàn, if I do not say,
ikitossiwan,
ikitossig,
ikitossing, that they say not, (qu'on ne dise pas,)
ikitossiwàng, that we . .
ikitossiwang, that we . .
ikitossiweg,
ikitossigwa.

PERFECT TENSE.*

Gi-ikitoiàn,† because I have said, or, as I have said,
gi-ikitoian,
gi-ikitod,
gi-ikitong,
gi-ikitoiáng, if we have said, or, as we have said,
gi-ikitoiang, if we have said, or, as we have said,
gi-ikitoieg,
*gi-ikitow*ad.

PLUPERFECT TENSE.

Ikitoiàmban, if I had said, or because I had said,
ikitoiamban,
ikitopan,
ikitongiban,
ikitoiàngiban, if we had said, or because we had said,
ikitoiangoban, if we had said, or because we had, said,
ikitoiégoban,
ikitowápan.

FUTURE TENSE.

Ged-ikitoiàn, that I will say,
ged-ikitoian,
ged-ikitod,
ged-ikitong,
ged-ikitoiàng, that we shall say,
ged-ikitoiang, that we shall say,
ged-ikitoieg,
ged-ikitowad.

SECOND FUTURE TENSE.

Ge-gi-ikitoiàn, as I shall have said,
ge-gi-ikitoian,
ge-gi-ikitong.

* See Remark 2. p. 116. † See Note, after all the Remarks.

PERFECT TENSE.

Gi-ikitossiwàn, I have not said, or because I have not said,
gi-ikitossiwan,
gi-ikitossig,
gi-ikitossing
gi-ikitossiwàng, MISSING WORDS
gi-ikitossiwang, MISSING WORDS
gi-ikitossiweg,
gi-ikitossigwa.

PLUPERFECT TENSE.

Ikitossiwàmban,* if I had not said, or had I not said,
ikitossiwamban,
ikitossigoban,
ikitossingiban,
ikitossiwàngiban, if we.
ikitossiwangoban, if we.
ikitossiwegoban,
ikitossigwaban.

FUTURE TENSE.

Ged-ikitossiwàn, that I will not say,
ged-ikitossiwan,
ged-ikitossig,
ged-ikitossing,
ged-ikitossiwàng, that we shall not say,
ged-ikitossiwang, that we shall not say,
ged-ikitossiweg,
ged-ikitossigwa.

SECOND FUTURE TENSE.

Ge-gi-ikitossiwàn, as I shall not have said,
ge-gi-ikitossiwan,
ge-gi-ikkossing,
ge-gi-ikitoiàng, as we shall say.

ge-gi-ikitoiang, as we shall say.
ge-gi-ikitoieg,
ge-gi-ikitowad.

* See Remark 3, at the end of this paradigm.

CONDITIONAL MOOD.

PRESENT TENSE.

Nin da-ikit, I would say, or I ought to say, *ki da-ikit*,
da-ikito,
da-ikitom, they would say. (on dirait,)
Nin da-ikitomin,
ki da-ikitom,
da-ikitowag.

PERFECT TENSE.

Nin da-gi-ikit, I would have said; I ought to have said. *ki da-gi-ikit*,
da-gi-ikito,
da-gi-ikitom,
nin da-gi-ikitomin,
ki da-gi-ikitom,
ki da-gi-ikitowag.

Ge-gi-ikitoiàn, what I would have said.

Etc., as above in the *second future* tense of the subj. mood.

IMPERATIVE MOOD.

Ikiton, say, say thou,
ikitokan, say, say thou,
ta-ikito, let him, (her, it,) say,
ta-ikitom, let them say, (qu'on dise,)
ikitoda, let us say,
ikitog,
ikitoiog, say, say ye,
ikitokeg, say, say ye,
ta-ikitowag, let them say.
ge-gi-ikitossiwàng, as we . .
ge-gi-ikitossiwang, as we . .
ge-gi-ikitossiweg,

ge-gi-ikitossigwa.

CONDITIONAL MOOD.

PRESENT TENSE.

Kawin nin da-ikitossi, I would not say; (I ought not to say,)
Kawin ki da-ikitossi,
Kawin da-ikitossi,
Kawin da-ikitossim, they would not say, (on ne dirait pas,)
Kawin nin da-ikitossimin,
Kawin ki da-ikitossim,
Kawin da-ikitossiwag.

PERFECT TENSE.

Kawin nin da-gi-ikitossi, I would not have said; I ought not to have said.
Kawin ki da-gi-ikitossi
da-gi-ikitossi,
Kawin da-gi-ikioissim,
Kawin nin da-gi-ikitossimin,
Kawin ki da-gi-ikioissim,
Kawin da gi-ikitossiwag.
Ge-gi-ikitossiwàn. what I would not have said.

Etc., as above in the *second future* tense of the subj. mood.

IMPERATIVE MOOD.

Kego ikitokén,* do not say, (thou,) say not, *kego ta-ikitossi*, let him (her) not say,
kego ta-ikitossim, let them not say, (qu'on ne dise pas,)
kego ikitossida, let us not say,
kego ikitokegon, do not say, (you,) say not,

kego ta-ikitossiwag, let them not say.

* See *Remark* 4. at the end of the present paradigm.

REMARK. The following *Otchipwe* participles cannot be given in English, throughout all the tenses and persons, in the *shape of participles*. There are no such participles in the English language. They must be expressed by the use of *relative pronouns*. Only the participle of the present tense, in the third person sin-gular, could be expressed by a corresponding English participle; as: *Ekitod*, saying; *baiápid*, laughing, etc.

The *Latin* participles of the verbs called, *verba deponentia*, can answer three tenses of the *Otchipwe* participles, the *present*, the *perfect* , and the *future*; and not only the third person, but, by the use of personal pronouns, all persons and numbers. Let us take the verb, *nin gagíkinge*, I exhort, for an example, to illustrate the matter. It is deponens in Latin, exhortor.

PARTICIPLES.

PRESENT TENSE.

Nin gegikingeiàn, ego exhortans, *kin gegíkingeian*, tu exhortans, *win gegikinged*, ille (illa) exhortans,

ninawind gegikingeiàng, nos exhortantes, *kinawind gegíkingeiang*, nos exhortantes.

Nin	*ekitoiàn*,* I saying, (I who say,)
kin	*ekitoian*, thou saying, etc.,
win	*ekitod*,
	ekitong, what they say, (ce qu 'on dit,)

	gegikingeieg, vos
*kina**wa***	exhortantes,
	gegikingedjig, illi (illæ)
*wina**wa***	exhortantes.

* See *Remark* 5.

PERFECT TENSE.

ga-gagikingeiàn, ego *Nin* exhortatus, (a),
ga-gagikíngeian, tu *kin* exhortantus, (a),
ga-gagikinged, ille exhortantus, (illa *win* exhortata),
ga-gagikingeiàng, nos *ninawind* exhortati, (æ),
ga-gagíkingeiang, nos *kinawind* exhortati, (æ),
ga-gagikingeieg, vos *kinawa* exhortati, (æ),
ga-gagikingedjig, illi *winawa* (illæ) exhortati, (æ).

FUTURE TENSE.

ge-gagikingeiàn, ego *Nin* exhortaturus, (a),
ge-gagíkingeian, tu *kin* exhortaturus, (a).

etc. etc.

By these examples we see that the following are true *Otchipwe* participles; but they cannot be given in English, nor in other modern languages, in the *shape* of participles.

PARTICIPLES.

PRESENT TENSE.

Nin	*win*
kin	*ninawind*
	kinawind
	kinawa

minaw a *ekitossiwàn*, I not saying, (I who say not,)
ékitossiwan, thou who dost not say,
ekitossig,
ekitossing, what they don't say (ce qu 'on ne dit pas,)
ekitoiàng, we say that,
ekitoiang, we say that,
ekitoieg,
ekitodjig.†

† See *Remark*, p. 26.

IMPERFECT TENSE.

Nin ekitoiàmban, I who said, *kin ekitoiamban*, *win ekitopan*, *ekitongiban*, *ninawind ekitoiàngiban*, we who said, *ninawind ekitoiangoban*, we who said, *kinawa ekitoiegoban*, *winawa ekitopanig*.

PERFECT TENSE.

Nin ga-ikitoiàn, I who have said, *kin ga-ikitoian*, *win ga-ikitod*, *ga-ikitong*. *ninawind ga-ikitoàng*, we who have said, *kinawind ga-ikitoiang*, we who have said, *kinawa ga-ikitoieg*, *winawa ga-ikitodjig*.

PLUPERFECT TENSE.

Nin ga-ikitoiàmban, I who had said, *kin ga-ikitoiamban*, *win ga-ikitopan*, *ga-ikitongiban*, *ninawind ga-ikitoiàngiban*, we who had said, *kinawind ga-ikitoiangoban*, we who had said, *kinawa ga-ikitoiegoban*, *winawa ga-ikitopanig*.

ninawind ekitossiwàng, we that do not say, *kinawind*

ekitossiwang, we that do not say, *kinawa ekitossiweg, winawa ekitossigog*.

IMPERFECT TENSE.

Nin ekitossiwàmban, I who did not say, *kin ekitossiwamban*, *win ekitossigoban*,

ekitossingiban, *ninawind ekitossiwàngiban*, we who did not say, *kinawind ekitossiwangoban*, we who did not say, *kinawa ekitossiwegoban*, *winawa ekitossigobanig*.

PERFECT TENSE.

Nin ga-ikitossiwàn, I who have not said, *kin ga-ikitossiwan*, *win ga-ikitossig*, *ga-ikitossing*, *ninawind ga-ikitossiwàng*, we who have not said, *kinawind ga-ikitossiwang*, we who have not said, *kinawa ga-ikitossiweg*, *winawa ga-ikitossigog*.

PLUPERFECT TENSE.

Nin ga-ikitossiwàmban, I who had not said, *kin ga-ikitossiwamban*, *win ga-ikitossigoban*, *ga-ikitossingiban*, *ninawind ga-ikitossiwàngiban*, we who had not said, *kinawind ga-ikitossiwangoban*, we who had not said, *kinawa ga-ikitossiwegoban*, *winawa ga-ikitossigobanig*.

FUTURE TENSE.

Nin gad-ikitoiàn, I who shall say,
kin ged-ikitoian,
win ged-ikitod,
ged-ikitong,
ninawind ged-ikitoiàng, we who shall say, *kinawind ged-ikitoiang*, we who shall say,
kinawa ged-ikitoieg,
winawa ged-ikitodjig.

SECOND FUTURE TENSE.

Nin ge-gi-ikitoiàn, I who shall have said, *kin ge-gi-ikitoian*.

Etc., as above in the FIRST FUTURE,

REMARK 1. The conjunctions, *kishpin*, if; *missawa*, though; *tchi*, that, to, in order to, and others, are often placed before the verbs in the subjunctive mood, to express a condition, suppos-ition, wish, etc. But they do not necessarily belong to this mood. This is the reason why they are not always laid down in the Conjugations. If you say: *Kishpin gego ikitoiàn*; or only, *gego ikitoiàn*; both expressions have the same signification: If I say something.

REMARK 2. There is no *imperfect tense* in the subjunctive mood. The *pluperfect* has the grammatical appearance of the *imperfect*, but it is its own construction.

REMARK 3. This *pluperfect* tense is sometimes preceded by the particle *gi-*, forming: *Gi-ikitoiámban*, *gi-ikitóiamban*, etc. But this particle does not change its signification at all. If you say, *Kishpin gi -ikitoiàmban iw*, *ki da-windamon*; if I

had said that, I would tell thee; or, *Kishpin ikitoiàmban iw*, *ki da-windamon*; it is all the same.

FUTURE TENSE.

Nin ged-ikitossiwàn, I who shall not say,
kin ged-ikitossiwan,
win ged-ikitossig,
ged-ikitossing.
ninawind ged-ikitossiwàng, we who shall not say, *kinawind ged-ikitossiwang*, we who shall not say,
kinawa ged-ikitossiweg,
winawa ged-ikitossigog.

SECOND FUTURE TENSE.

Nin ge-gi-ikitossiwàn, I who shall not have said, *kin ge-gi-ikitossiwan*.

always prefixing *ge-gi-* to the verb.

REMARK 4. The *imperative* in the second person singular is expressed in two manners, *ikiton* and *ikitókan*. The second man-ner, *ikitókan*, seems to be a kind of *polite* imperative, which is expressed in English by preposing the word *please* to the simple imperative, as: *Bi- ijákan oma wabang*, please come here tomor-row. (In the plural *ikitokeg*.)

REMARK. 5. The participles can have *personal pronouns* before them, and have them often, as: *Nin ekitoiàn*, *kin ekitoian*, *win ekitod*, etc. But they could also do without them. For the better accommodation of the beginner the pronouns are expressed in the paradigms of our Conjugations.

REMARK 6. It is necessary to observe here, that the first persons of the *plural*, ending in *iàng* or àng, with the grave accent, are employed in the cases where *nin*, (*nind*,) or *nina-wind*, is expressed or understood, according to the rules and remarks mentioned above, page 45. But in the cases where *ki*, (*kid*,) or *kinawind*, is expressed or understood, the termination

iang or *ang* has no accent; it is pronounced very short, and almost as ieng or eng. It is necessary to pay attention to this difference of pronunciation, because it changes the meaning of the sentence. If you say, for instance: *Mi wabang tchi bósiiang*; it means that to-morrow we will all embark; the person or persons waking, and the person or persons spoken to. But if you

say: *Mi wabang tchi bosiiang*, (with the accent on the last syllable,) it means that only the persons speaking will embark to-morrow, not the person or persona spoken to. So also, F. i.

Endaiàng, in our house or dwelling, (the person or persons spoken to, *excluded*.)

Endáiang, in our house or dwelling, (the person or persons spoken. to, *included*.)

REMARK 7. Likewise in the first and second persons of the singular, ending in *iàn* or *àn*, and *ian* or *an*, nothing but the accent distinguishes the first person from the second. The termination of the first person, *iàn* or *àn*, is pronounced long; whereas that, of the second person, *ian* or *an*, is very short. Let the following example be pronounced to you by some person that speaks the *Otchipwe* language correctly, and try to get the right idea of this difference, in writing and pronouncing.

Ekitoiàn ta-ijiwebad; it will be (or happen) as I say.

Ekitoian ta-ijiwebad; it will, be (or happen) as thou sayest.

Apegish enendamàn ijiwebisiiàn; I wish to behave as I please. *Apegish enendaman ijiwebisiiàn*; I wish to behave as thou pleasest.

Apegish enendamàn ijiwebisiian; I wish thou wouldst behave as I please.

Apegish enendaman ijiwebisiian; I wish thou wouldst have as thou pleasest.

If you look on the four last sentences, they would appear if *without* accents, perfectly equal all of them. And nothing but the *accent* in writing, and

the *emphasis* in pronouncing, effects the difference, which you will find material, if you consider the English sentences,

REMARK 8. In regard to the syllable *ban*, which you will see attached to verbs in some tenses, in all our Conjugations, it must be observed, that sometimes it is *necessary*, and must remain with the verb to which it is attached. But sometimes it can be *omitted* without the least change of the meaning or sense of the verb to which it is attached, or the sentence in which the verb occurs. I have observed the Indians purposely on this point, and have noticed it a great many times, that they use or omit this syllable as they please, without any intention to effect a change of meaning by using, or by omitting it. Let us now see when it is necessary, and when it can be omitted.

1. It is necessary in the *imperfect* and *pluperfect* tenses of the *indicative mood*, and the *participles*, and in the *pluperfect* tense of the *subjunctive* and *conditional* moods. In all these cases the final syllable *ban* must remain attached to the verb; as you will see in all the Conjugations of this Grammar.

2. But it can be omitted in the *present* tense of the *subjunctive* mood, and consequently in all the tenses which are formed after the present tense, as you will see again in all our Conjugations. In these tenses the Indians sometimes attach the syllable ban to the verb, and sometimes they do not, which makes no difference in the meaning of the verb.

EXAMPLES.

Kawin nin gashkitossimin tchi bisan-abiiangidwa (or, *abiian-gidwaban*) *ninidjanissinanig*. We cannot make our children be still.

Kawin nin da-gashkitossin weweni tchi dibadodamamban, or, *tchi dibadódamàn*. I am not able to tell it exactly.

Mi ge-dódamamban, or, *ge-dódaman*.—*Mi ge-onijishingiban*, or, *ge-onijishing*. It is thus thou shouldst do it.—That would be good, (fair, useful.)

Kawin nind inendansimin tchi ijaiàngiban nongom, or, *tchi ijaiàng*. We are not willing (or, we don't intend) to go now, (or, to-day.)

Nin da-gi-ina. *Mi sa iw ge-gi-inagiban*, or, *ge-gi-inag*. I would have told him. That is what I would have told him.

Respecting the annexation of the syllable *ban*, you have to observe that the final letter *n* of the verb to which *ban* is to be attached, is changed into *m*; which is always the case, where these two letters come together in compositions.

When the final letter of the verb is *g*, a vowel is inserted beween this *g* and the syllable *ban*. This vowel is ordinarily *i*, as you see in the above examples; but in some instances the vowel *o* is inserted; as you will see in the Conjugations, in some moods and tenses, where the *including* first person plural (*kina-wind*) ends in *goban*.

When the final letter of the verb to which the syllable *ban* is to be attached, is *d*, this letter is taken off, and the syllable *pan*, instead of *ban*, is added.

EXAMPLES.

Kawin nongom o da- gashkitossin tchi ijad, or, *tchi ijapan*. He would not be able to go to-day.

Kawin gi -inendansi tchi gi- ganojid, or, *tchi gi-ganojipan*. He was not willing to speak to me.

Kawin gi-inendansiwag tchi gi- ganojiwad, or, *tchi gi-ga-noji-wa-pan*. They were not willing to speak to me.

Anawi o da-gi-gashkitonawa tchi gi-ojimowad, or, *tchi gi-oji-mowapan*. They could have fled away.

Kawin awiia aiassi ge-nishkiid, or, *ge-nishkiipan*. There is nobody to make me angry.

NOTE. Gi-ikitoiàn, means indeed, "as I have said," or, "because I have said;" F. i. *Gi-ikitoiàn*: "*Nin gad-ija*," *mi ge-ondji-ijaiàn*; because I have said: "I shall go," therefore I will go.—But at the same time it means, "when I shall have said," or, "as soon as I shall have said." F. i.

Gi-ikitoiàn wenijishing gego, *nin ga-madja*; when I shall have said something useful, I will go.

Gi- dagwishinang, *ki ga-windamoninim gego*; when (or, as soon as) we shall have arrived, I will tell you something.

Panima gi-nanagatawendamàn nin ga-gigit; afterwards, when I shall have reflected, I will speak.

Gi-gijitod, *o ga- bidon oma*; when (as soon as) he shall have made it, he will bring it here.

Remark that in all these cases a *future* time is signified, at which some action or event shall take place, although the first verb has the full appearance of the *perfect* tense. (This appearance of the *perfect* could be given also to the English verb; we could say: As soon as he has made it, he will bring it here." Even of the *present*: As soon as he makes it, he will bring it here.")

But when actions or events are signified, which have *just past*, the same verb in the CHANGE is employed, (which is the 3rd. Rule of the CHANGE, p. 136.) To illustrate the matter, let us take the same examples as above, applying them to events just past.

Ga-ikitoiàn wenijishing gego, *nin gi-madja*; when I had said (as soon as I had said) something useful, I went away.

Ga-dagwishinang, ki gi-windamoninim iw; when we had arrived, I told you that.

Panima ga-nanagatawendamàn, nin gi-gigit; afterwards, when I had reflected, I spoke.
Ga- gijitod, o gi-bidon oma; when (as soon as) he had made it, he brought it here.

Please remember well this *Note*; it is to be applied to almost all our Conjugations.

EXAMPLES ON THE I. CONJUGATION.*

INDICATIVE MOOD.

PRESENT TENSE.

Kid ákos na?—*Kawin nind ákosissi*; *ninidjanissag ákosiwag*, *ningá gaie ákosi*. Art thou sick? I am not sick; my children are sick, and my mother is sick.

Nin manissé nongom; *ki manisségm na gaie kinawa*? I am chopping wood to-day; are you chopping too?

Kawin ninawind nin manisséssimin, *nind assabíkemin*; we do not chop, we are netting, (making nets.)

IMPERFECT TENSE.

Nin nitá-nagamonaban waiéshkat, *nongom dash kawin gwetch nin nagamossi* ; I used to sing often formerly, (in the begin-ning,) but now I don't sing much.

Ka na ki gi-ikitossimwaban pitchinago tchi bi-ijaieg nongom?

Did you not say yesterday that you would come here to-day?

Méwija ákosiban; he fell sick a long time ago.

PERFECT TENSE.

Iaïgwa *gi-mijagawag kid inawemaganinanig*: our relations are already arrived, (in a canoe, boat, etc.)

Weweni na ki gi -kitigem sigwanong? *Aningwana*. Have you farmed well last spring? Yes, certainly.

Kawin gi-nibássi tibikong, *gi-ákoshkade*; she did not sleep (has not slept) last night, she had colics, (has had.)

* *NOTE*. The *English* part of these *Examples* could be expressed some-what better; and would be so, if given by itself. But I tried to accommodate it to the *Otchipwe* sentences, as much as the English language would admit.

PLUPERFECT TENSE.

Kitchi níbiwa anishinabeg gi-aiabanig oma aking, bwa bi-nigid Jesus ; great many people had been on earth, before Jesus was born.

Bwa onishkaieg jéba, nin gi-ijánaban ninsigoss endawad; before you got up this morning, I had been at my aunt's.

Nijing jaigwa ki gi-gigitomwaban, api win pesigwid wigigitod:
you had already spoken twice when he rose to speak.

FUTURE TENSE.

Wabang kabe-gijig ki ga-bimossemin; tomorrow he will walk all day.

Kaginig gijigong ki ga-mino-aiam, kishpin babamitaweg Debendjiged; you will eternally be well in heaven, if you are
obedient to the Lord.

Nin gad-ijitchige ga-ijiian; I will do what thou hast told me.

SECOND FUTURE TENSE.

Nin ga-gi-madja, api ge-dagwishinan oma; I will have been departed before thou arrivest here.

Ki ga- gi-ishkwátam na tchi bwa anamiégijigak? Will you have done the work before Sunday? (This tense is very seldom used.)

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Kishpin pákatch ikitoian wenijishing gego tchi ijitchigeian, ijitchigen; if thou once sayest that thou wilt do something good and right, do it.

Apegish enamiangin iji bimadisiieg, kaginig gijigong tchi jawendagosiieg; I wish you would live like Christians, to be eternally happy in heaven.

Kawin iw onijishinsinon tchi ikitong: *Kawin nin dagashkitossin tchi anokitawag Debendjiged*; it is not right to say: I cannot serve the Lord.

Kishpin enamiaieg, anokiieg gaie, ki ga-jawendagosim; *anokissiweg dash, eshkam ki ga-kitimagisim*; if you pray and work, you will be happy; if you do not work you will get poorer and poorer.

PERFECT TENSE.

Gwaiak gi-ikitowad tchi bi-ijawad, mi wendji-akowabamagwa; I am looking out for them, because they have expressly said they would come.

Ki gi -matchi-ijiwebis gi-bimosseian gi-anamiegijigak; thou hast done evil because thou hast traveled on Sunday *Gi-anokissiweg, gi-kitigéssiweg sigwanong, mi nongom wendji-bakadeieg*; because you have not worked, not cultivated the ground last spring, therefore you are starving now.

PLUPERFECT TENSE.

Kin gi-gigitoiamban, Debenimiian, mi wendji-debwetamàn; because thou hadst spoken Lord, therefore I believe.

Nibossigoban Jesus, kawin awiia gijigong da-ijassi; had not Jesus suffered death, no person could go to heaven.

Pagidawassiwàngiban tagwagong, nin da-gi-bakademin non-gom bibong; had we not made the fall fishery, (had we not set nets last fall,) we would have starved this winter.

FUTURE TENSE.

Api ged-ishkwa-bimadisiiàn aking, mi api ged-apitchi-jawen-dagosiiàn; when I shall end my life, on earth, then I shall be perfectly happy.

Kakina mindjimendan minik ged-ikitod mekatewikwanaie ana-miewigamigong; keep all in memory whatever the priest shall say at church, (in the church.)

Nin kikendan ged-ikitoian ged-ikitossiwàn gaie; I know what I will say and what I will not say.

SECOND FUTURE TENSE.

Ge-gí-iji-bimádisid enamiad aking, mi ged-iji-dódawind diba-konigé-gijigadinig; as the Christian shall have lived on earth, even so he shall be treated on the day of judgment.

Ge-gi- ịji-inakonigewad naganisidjig, mi ged-ijitchigeieg; as the chiefs (or superiors) shall constitute, so you should act.

CONDITIONAL MOOD.

PRESENT TENSE.

Ki da-minwéndagos, *kawin gaie ki dakitimágisissi*, *kishpin minikwéssiwan ishkotéwabo*; thou wouldst be beloved, and thou wouldst not be poor, if thou didst not drink ardent liquor.

Ki da-nibwakám, *gwaiák gaie ki da-bimádisim*, *pisindamégo-ban gagikwewin*; you would be wise, and you would live up-rightly, if you would listen to preaching.

Gwaiak ki da-dibadjim eji -kikendaman, *kawin ki dasegisissi*; thou oughtst to tell just as thou knowest it; thou oughtst not to be afraid.

PERFECT TENSE.

Nin da-gi-ijámin nongom odénang, *mino gijigakiban*; we would have gone to town to-day, had the weather been fair,

Nibiwa jaïgwa da-gi-gashkitchige, *mojag anokipan*; he would already have earned much, if he had worked all the time.

Kawin nin da-gi-ajégiwessi, *kikendamàmban mikana*: I would not have gone back again, had I known the road.

Ki da-gi-ijàm anamiewigamigong pitchinago, *kawin ki da-gi-mawadishiwessim*; you ought to have gone to church yesterday, you ought not to have paid visits.

Kawin ki da-gi-bápissi gi-nondaman winitágosiwin; thou oughtst not to have laughed when thou heardst impure talking.

IMPERATIVE MOOD.

Anamian kigijeb tchi bwa mádji -anokiian; *panima dash weweni anokin, kego kitimiken, kego gaie anishá mawadishiweken*; pray in the morning, before thou beginnest to work; and then work diligently, and do not pay any useless visits.

Bi-ijákan minawa oma, bi-pindigékan endaiàng; please come here again, and come to our house.

Ta-nagamó aw oskiníigikwe; let that young woman sing. *Ta-ikóga aw netá-giwashkwebid, kego oma ta-aiássi*; this drunkard be gone; let him not be here.

Ambé pasigwída, mádjada, awí-anokida mámawi; let us rise and go and work together.

Kego matchi ikitossida, kego matchi ijiwebisissida, ki nondago-nan sa, ki wabamigonan gaie Debendjiged; let us not say any bad words, and let us not act wrong, because the Lord sees us and hears us.

Bisán aiág, weweni namadabiiog; be still, be sitted quietly. *Ikógag oma, kwiwisénsidog*; *madjag, giweiog*; be gone boys; go away, go home.

Kego wika waiéjingekegon, énamiaieg. kego gaie nibiwa masi-náigekegon; do never cheat, Christians, and do not take much on credit.

Ta-ashamáwag kakina igiw anishinabeg; *kego ta-giwessiwag tchi bwa wissiniwad*; let these Indians have something to eat; let them not go home before they eat.

PARTICIPLES.

PRESENT TENSE.

Gagitod nin pisindawa; I listen to the person that speaks, (to the speaking person.)

Babámitaw gegíkwedjig; obey the preaching, (persons.)

Netá-bimossedjig nind anónag; I hire well walking persons.

Kin enokiian enamiégijigakin, ki gad-ánimis ningóting; thou who workest on Sundays, thou wilt suffer once.

Kinawa enamiassiweg ki kitimagisim; you who are not Chris-tians, are miserable.

Waiábissigog nin kitimágenimag; I pity those who do not see, (the blind.)

IMPERFECT TENSE.

Mi igiw anishinabeg enamiapanig; here are the Indians that were Christians.

Kin enokissiwamban pitchinago api ba-ijaiàn oma, nongom énigok anokin; thou who didst not work yesterday when I came here, work to-day with all thy force.

Nin mikwénima ékitopan iw; I remember the person who said so.

PERFECT TENSE.

Mi aw oshkinawe ga-minikwéd, ga-atáged gaie; this is the young man that drank and played.

Awenenag ga-bidadjimodjig iw? who are those that have brought that news?

Ki jawendagosim kinawa wika ga-akosissiweg; you are happy who never have been sick.

Mi sa igiw ga-mashkossikessigog; these are the persons who did not make hay.

PLUPERFECT TENSE.

Kinawa mojag ga-nimiiegoban, kego minawa nimikegon; you who always had been dancing before, don't dance any more.

Nin minwendam gi-madjawad ga-nita-gimodipanig; I am glad those are gone away who always had been stealing.

Gi-madja gaie win wika ga-debwessigoban; and he who never had told the truth, is likewise gone.

Mikwenimishin nin ga-ikitoiàmban iw; remember me who had told it.

FUTURE TENSE.

Mi aw gwaiák ge-dibadjimod; this is the one that will tell exactly.

Mi na igiw ge-gopídjig? Are these the persons that will go into the inland?

Kawin aking aiassiwag igiw wika ge-nibossigog; those that never shall die, are not on earth.

Awénen aw wika ge-pindigessig ogimawiwining gijigong? Who shall never enter into the kingdom of heaven!

SECOND FUTURE TENSE.

Ge-gi-mino-ijiwebisid aking. ta-jawendagosi ajida-bimadisi-wining; he who shall have behaved well on earth, will be happy in the other life.

Aw ge-gi-ishpenindisossig aking, ta-apitchi-apitendagosi giji-gong; he who shall not have exalted himself on earth, shall be glorious in heaven.

THE CHANGE.

It is time now to speak of that famous *CHANGE of the first vowel in verbs*, which will occupy us in all our Conjugations, and which embarrasses much the beginning learner of this language. I have already mentioned it in the preceding chapter, page 82. But here I will give you a full explanation of it. We will call this grammatical operation with one word, the *CHANGE*.

Dear reader, I know you will not be able to understand well this instruction on the *CHANGE*, at first, before the study of this whole chapter. But I must give this instruction here; this is its due place. When you return to it, after the perusal of this Gram-mar, a second and a third time, you will understand it better.

In many instances the *first vowel* in verbs is changed in another, or in two or three others. The following table will show you, *how* this CHANGE is effected.

á. (accented) is changed into *aiá*; as: *Akosi*, he is sick; *aiako-sid*, a sick person; *o ságian*, he loves him; *saiágiad*, whom he loves: *wabi*, he sees; *waiabid*, who sees, seeing.

a. (without accent) is changed into *é*; as: *Abí*, he is; *ébid*, he that is, being; *aiá*; he is; *eiad*, who is, being; *namádabi*, he sits; *némadabid*, who is sitting.

é. (always accented) is changed into *aié*; as: *Béjigo*, he is one; *baiéjigod*, he who is only one; *débwe*, he tells the truth; *daiéb-wed*, who tells the truth; *débisi*, he is contented; *daiébisid*, a contented person.

í. (accented) is changed into *á*; as: *Nibawi*, he stands; *nába-wid*, who is standing; *nímí*. he dances; *námid*, who is dancing; *gí-ija*, he is gone; *gí-ijad*, he that is gone.

i. (without accent) is changed into *é*; as: *Nibó*, he dies: *nébod*, a dead person; he kills; *néshiwed*, who kills, murderer; *nishka-disi*, he is angry; *néshkadisid*, an angry person.

ó. (accented) is changed into *wá*; as: *Nódin*, it blows; *nwádin-gin*, when it blows; *bósi*, he embarks; *bwásid*, he that embarks; *bódawe*, he makes fire; *bwádawed*, he who makes fire.

o. (without accent) is changed into *wé* ; as: *Oóssima* , he is father; *wéossimind*, who is father, (father;) *ogwíssima*, he is son; *wégwissimind*, who is son, (son;) *ogimáwi*, he is chief; *wégima-wid* who is chief: (chief.)

REMARK 1. Some verbs beginning with a *d*, make the *CHANGE* by prefixing the syllable *en*; as;

Nin dá, I dwell, I stop; *endaiàn*, where I stop or dwell; *endad*, where he stops, or who stops, dwells, etc.

Nin danís, I am in a certain place; *endanisid oma*, he who is or lives here; *mi ima endanisiian*, I am there, etc.

Nin danakí , I reside, or am native of a certain place; *Moningwa-nekaning endanakidjig*, the natives or the permanent inhabi-tants of Lapointe.

Nin dódam, I do; *mi endodaman*, I do so; *mi endódaman*, thou dost so; *mi endodang*, he does so.

Nin dapiné , I die in a certain place; *nibikang endapinedjig*, those that die in the water; *nopiming endapined*, he that dies in the woods.

Nin danakámigis, I play somewhere; *abinodjîiag endanakami-gisidjig*, playing children; *endanakámigisiianin*, where I am playing.

Nin danákis, I burn somewhere; *anamakamig endanakisodjig*, those that burn in hell-fire.

Nin dan, I have property *endanidjig kawin bakadessiwag*, those that are rich don't starve; *kinawa endaniieg*, you who are rich.

Nin danwéwidam, I talk; *mojag endanwewidangig*, those that talk always; *endanwewidaman*, thou who talkest.

Nin dajíkan, I am occupied in making something, or occupied with something; *wegonen endajikaman*? What art thou making?

Kind reader, I can give you no rule at all, by which you could know the verbs beginning with a *d*, that make the *CHANGE* in the above manner.

There are many, beginning likewise with a *d*, that make the *CHANGE* regularly, according to the above table; as;

Nin dagwishin, I arrive; *dégwishing*, he that arrives *dassing dégwishinanin oma ki wabamin*, every time I arrive here I see thee.

Nin dibádjim, I tell; *débádjimodjig*, those that tell; *kawin nin debwetawassi aw anotch gego débadjimod*; I don't believe him who tells so many different things.

Nin dibakoniwe, I judge; *débakoniwed*, a judge; *dassing debakoniwéian, inmikwenim Debendjiged*, as often as thou judgest, remember the Lord.

Nin dajingé, I calumniate; *déjingedjig*, those that calumniate, calumniators; *déjingeian*, thou who calumniates.

Nin dibénima, I am his, (her, its,) master, or proprietor: *débénimad iniw oshkinawen*, the master of this young man. *Débénimag*, whose master I am.

Nin dibaaki, I am surveying lands; *débaakidjig*, surveyors; *débaakiianin nopiming nin babamosse*, when I am surveying, I walk through the woods; *débaakiieg*, ye surveyors..

Nin dibaige, I measure, I pay; *gwaiak débaigedjig*, those whose measure is just; *débaigeianin*, when I am measuring, or paying.

Nin débweiendam, I believe; *daiébweiendang*, who believes, a believer; *ki jawendagos, daiebweiendaman*, thou art happy, believer; *daiebweiendangin*, when he believes.

Nin débissin, I ate enough; *daiébissinid*, a person that has eaten enough; *daiébissinianin migwetch inenim Debendjiged*, when thou hast eaten sufficiently, thank the Lord.

Nin débwe. I tell the truth; *kaginig daiébwed*, who always speaks the truth; *daiébwessig jingendagosi*, who does not tell the truth is hated; *daiébweiangon*, when we are telling the truth.

As there is no rule which could point out the verbs beginning with a *d*, that belong to the first class, or to this second class, you will have to learn them by usage, and by the Dictionary.

REMARK 2. In the *perfect*, *pluperfect* and *future* tenses the *CHANGE* is not made in the verb itself, but in the particles or signs that precede the verb. These particles or prefixes are: *gi-*, *ga-*, *gad-*. *Gi-*, is changed into *ga-*; *ga-* into *ge-*; *gad-* into *ged-*. F. i.

Gi-gígito, he has spoken; *mi aw ga-gigitod*, this is the one that has spoken.

Gi-sígaandaso, he has been baptized; *ga-sigaandasodjig*, those that have been baptized.

Nin ga-dódam, I will do; *wegonen ge-dodaman*? what shall I do?

Ki ga-nóndam, thou wilt hear; *ki kikendan na ge-nondaman*?
dost thou know what thou shalt hear?

Nin gad-anikanotaage, I will interpret; *awénen ged-anikanóta-wad*? whom wilt thou interpret?

Nin gad-ija, I will go; *anindi ged-ijaian*? where wilt thou go?

REMARK 3. There are two other particles or signs, *bi-*, and *wi-*, which use to precede verbs; and the *CHANGE* is made in these signs; *bi-*, which indicates approaching or coming, is changed into *ba-*; and *wi* -, which ordinarily denotes intention, will, or wish, is changed into *wa-*. F. i.

Nin bi-ija, I come here; *ba-ijaianin*, when I come here; *dassing ba-ijaiegon ki bidonawa gego*, every time you come here, you bring something; *ba-ijadjig*, those that come here.

Nin bi-gagwédjima, I come here to ask him a question; *ba-gag-wédjimag*, he to whom I come to ask him a question; *ba-gagwé-djimikig*, those who come to ask thee a question.

Nin wi-madja, I intend to go away; *mi igiw wa-madjadjig*, those are the persons that want to depart; *wa-madjabanig*, those that intended to go; *awénen wa-madjad* who wants to go?

Nin wi-kikendan, I want or wish to know; *wa-kikendang gagwedwe*, he who wants to know,

asks; *wa-kikendamanin gego*, when I wish to know something.

REMARK 4. When *two* of these signs precede the verb, the *CHANGE* is made in the first one. F. i.

Nin gi-bi-bimishká, I came here (I have come here) in a canoe; *ga-bi-bimishkad*, he who came here in a canoe; *ga-bi-bimish-kadjig*, those who came here in a canoe, boat, etc.

Nin gi-bi-bimosse, I came here (I am come here) on foot *ga-bi-bimossedjig*, those that came here on foot; *nin gabi-imosseian*, I who came here on foot.

Nin ga-wi-ija, I will go; *awénen ge-wi-ijad*? who will go? *ge-wi-ijadjig*, those that will go.

Nin ga-wi-dibadjimotawa, I will tell him; *mi aw ge-wi-dibad-jimotawad*, this one will tell him; *nin ge-wi-dibadjimotawag*, I who will tell him.

REMARK 5. Verbs that are preceded by certain particles or prefixes, by prepositions, adverbs, or adjectives, make the *CHANGE* in the first vowel of these words. When more than one of such words precede the verb, and relate immediately to it, the *CHANGE* is made in the first vowel of the first of them; and in writing we attach them with hyphens to the verb, beginning from the *CHANGE*. F. i.

Gego nind ondjiikit iw, I say that for some reason; *wegonen wéndji-ikitoian iw*? why dost thou say that?

Nin mino bimadis, I live well; *méno-bimadisid*, who lives well. *Kitchi mino ijiwebisi aw inini*, he is a very good man; *aw kétchi-mino-ijiwebisid inini* that very good man.

Nind apitchi mino aia, I am very well; *aiápitchi-mino-aiadjig*, those that are very well.

Apitchi kitchi akosi, he is extremely sick; *aiápitchi-kitchi-akosid*, a person extremely sick.

PROGRESSIVE SCALE OF CHANGE.

Aiá, he is;
eiad, he that is;
méno-aiad, he that is well;
kétchi-mino-aiad, he that is very well;
wa aiápitchi-kitchi-mino-aiad, he that is perfectly well; *wa-apitchi-kitchi-mino-aiad*, he that wishes

to be perfectly well; *ge-wi -apitchi-kitchi-mino-aiad,* he that intends to be perfectly well.

REMARK 6. In regard to the orthography of the above mentioned signs, viz:

gi-; *ga-*,	denoting the perfect or pluperfect tenses,
ga- , *gad-* ; *ta-*; *ge-* , *ged-*;	denoting the future tense,
bi-; *ba-*;	denoting coming, approaching,
wi-; *wa-*;	denoting intention, will,
da-,	denoting condition.

etc. etc.

In regard, I say, to the *orthography* of these signs of prefixes, I wish to observe that I think it very proper and grammatical, to attach them with hyphens to their respective verbs, to which they are really incorporated, in the *CHANGE* as well as without it. You will perhaps say that in the English Conjugations we also have signs to express different significations and positions of the verb; as: have, shall, will, should, would, etc.; but we don't join them, in writing, to their verbs with hyphens.—Yes. that is true; but the analogy is not quite adequate. These English signs in Conjugations are at the same time words by themselves; whereas our *Otchipwe* signs are not words by them-selves, are never employed alone, but only used with verbs to give them the above mentioned significations. They must be considered as portions or parts of their verbs. This is the reason why some write them in *one word* with the

verb; which I also did formerly myself. But considering the thing grammatically, I think it is better to let the verb appear by itself, and to join its sign by a hyphen to it.

For an illustration of the inadequateness of the above analogy, consider the following examples;

In English you say: I will go; and if asked: Will you go? your answer is "Yes, I will." Here you use only the sign *will*.

In *Otchipwe* you say: '*Nin gad-ija*;" and if asked: *Ki gad-ija na*? your answer cannot be, "*E, nin gad*." You cannot use only the sign, *gad*; you must put the verb with it and say: "*E, nin gad-ija*."

In English again you say: "I have written five letters yesterday." And then affirming you will say: Certainly. I have."

In *Otchipwe* you say: "*Nanan masinaiganan nin gi-ojibianan pitchinago*." And then affirming you cannot say: "*Geget nin gi*." As soon as you pronounce *gi*, you must also express the verb, and say: *Nin gi-ojibianan*.

You see by these illustrations, that these *Otchipwe* signs are inseparably connected with their respective verbs: and that it is reasonable to join them to the verbs also in writing; but in a manner as not to disfigure the verb, and still to appear joined to it; which is effected by the use of hyphens.

And in grammatical consequence of this method of joining the signs to their verbs by hyphens, all the words between the sign and its verb, must come under the same rule. F. i. *Nin bimadis*, I live; *nin ga-bimadis*; *nin ga-mino-bimadis*; *nin ga-kitchi-mino-bimadis*; *nin gad-apitchi- kitchi-mino-bimadis*.—All these words between the sign and the verb, are in the immediate connection with the verb like one word with it and throughout all the move-ments and changes of the verb, they will remain in the same position to it, like a constellation. F. i.

Nin gi-apitchi-kitchi-mino-bimadis; *ki gi-apitchi-kitchi-mino-bimadis*; *gi-apitchi-kitchi-mino-bimadisi*;
etc.
Ta-apitchi-kitchi-mino-bimadisi;
ta-apitchi-kitchi-mino-bimadisiwag;

etc.

Kin ga-apitchi-kitchi-mino-bimadisiian; *ga-apitchi-kitchi-mino-bimadisid*.

But where there is no such sign with a hyphen in the begin-ning, the adverbs or adjectives that precede the verb, will not be attached to it by hyphens; there is no grammatical reason for it; as: *Nin mino bimadis*; *nin kitchi mino bimadis*; *nind apitchi kitchi mino bimadis*.

We have now seen how the CHANGE is effected; let us here consider, when it is used.

RULE 1. It is used in all the participles of all the tenses, as you will see in all these Conjugations. F. i. *Ekitod*, who says; *ga-inendang*, who thought; *nin ge- dagwishinàn*, I who shall arrive; *nin waiábamag*, I who see him, etc.

RULE 2. It is employed in sentences which express periodical actions, events, or states of being. These sentences or expres-sions contain in English the words: each, every one, every time, when, whenever, as often as . . . F. i.

Anamiegijigad, it is Sunday, (VIII. Conjugation.) *Dassing enamiegijigakin*, every Sunday, (as often as it is Sunday.) *Enamiegijigakin*, on Sundays.

Nin ganóna, I speak to him; *gégonagin nin nakwetag*, when I speak to him, he answers me; *genonindwanin*, when they are spoken to.

Nind ab, I am; *ebiianin oma*, *bi-nasikawishikan*, when I am here, come to me; *dassing ébidjin wedi*, *minikwe*, every time he is there, he drinks.

RULE 3. The CHANGE is likewise employed in sentences which express actions or events as just past, and contain in English the words, when, as soon as, etc. F. i.

Ga-madjad koss , *gi-ikitowag iw*; when thy father had gone away, (or, after he went away) they said that.

Ga-ishkwa-nagamowad anamie- nagamon, *gi-madjawag*; when they had sung a hymn, they went . . .

Ga- sagaang nishime, *pabige nin gi-mikan masinaigan*; as soon as my brother had gone out, I found the book.

Panima ga-ishkwataieg kinawa, gi-madjita; when you had done, he began.

RULE 4. The *CHANGE* is employed after the interrogative adverbs *anin*? how? what? and *aniniwapi*? when? And after the interrogative pronouns *awénen*? *awenenag*? who? and *wegonen* what? Likewise after the adverb *api*, or *mi api*, when, at that time, then. F. i.

Anin eji-bimadisiian? how dost thou do? (how lost thou live?) *Anin ekitod koss*? what says thy father?

Anin ejinikadeg ow? what they call this?

Aniniwapi ga-nibopan? when has he died?

Awénen ga-bi-pindiged? who came in?

Wegonen ged-ikitoian? what wilt thou say?

Api ge-naboiang, when we shall die.

After the interrogative adverb *anindi*? where? the *CHANGE* is made sometimes; but ordinarily it is not used. F. i. *Anindi ijaian* where art thou going? *Anindi ateg*? where is it? *Anindi aiad Jesus nongom*? where is now Jesus? The *CHANGE* is used after *anindi*?, when *iw* is expressed or understood F. i. *Anindi ga-danisid Jesus bwa mashi gagikwed*? where lived Jesus, before he began to preach? *Iw* is understood: *Anindi iw ga-danisid*? (where is that place where he lived?)

RULE 5. The *CHANGE* is used in sentences expressing compar-ison, and containing in English the conjunction *as*. F. i. *Enéndaman nin gad-ijitchige*, I will act as thou wilt. *Enéndaman apegish ijiwebak*, be it as thou wilt, (thy will be done.)

Weweni ijewebisin, swanganamiadjig ejiwebisiwad, live upright, as good Christians live.

Ekitoian mi ge-diian, be it done to me as thou sayest.

RULE 6. The *CHANGE* is used in sentences that express quality, and contain the adverbs *minik*, *kakina*, *misi*, all, all that, whatever; *wegotogwen*, whatsoever. F. i.

Minik ekitod Kije-Manito, *debwewinagadini*, all that God says is true.

Kakina minik eji-gagikimigoian, eji-wabandaman gaie ki masinaigan, kakina weweni ganawendan; whatever thou art taught in sermons, and all that thou readest in thy book, keep all well.

Wegotogwen ge- dodamogwen, ged-ikitogwen gaie; whatsoever he shall do and say.

Wegotogwen ge-nandotamawegwen Weossimind nind ijinikaso-wining, ki ga-minigowa; whatsoever ye shall ask the Father in my name, he will give it to you.

RULE 7. The *CHANGE* is employed in some tenses of the *sub-junctive* mood in the Dubitative Conjugations; as you will see there. F. i. *Ekitowanen*, if I say perhaps. *Ekitogwen*, if he perhaps says.

Kishpin gwaiak ga-anamiassiwanen, if I have perhaps not well prayed.

RULE 8. Ordinarily, (not always,) the *CHANGE* is employed after *mi*. F. i.

Mi enendaman, mi ekitoan; so I think, so I say.

Mi ejiwebak oma aking, so it is here on earth.

Mi sa ga-ikitod, mi dash ga-iji-madjad; so he said, and went away.

Mi na eji-kikinoamagoian? art thou taught so? *Mi gi-ishkwatang, madjada*; all is over, let us go.

Mi gi-débissiniian; *migwetch gi-ashamiian*; I have eaten enough; I thank thee that thou gavest me to eat.

Mi na madjaian? art thou going?

(In the three last examples there is no *CHANGE* after *mi*.)

RULE 9. The *CHANGE* is always employed in sentences which contain in English a *relative pronoun*. (Examples you will find on page 83.)

This RULE 9., is to be considered as coincident with RULE 1. because *relative pronouns* in English sentences are always expressed in *Otchipwe* by *participles*.

Let us now consider the verb of our paradigm of the I. Conjugation, in the cases of the *CHANGE*,

The *participles* are displayed in the paradigm.

In the sentences expressing *periodical* actions, events, or states of being, the verbs of the I. Conj. are formed thus:

AFFIRMATIVE FORM.

PRESENT TENSE.

Ekitossiànin, when I say, or,
whenever I say, *ekitóiain*,
ekitongin, (quand on dit,)
ekitoiàngon, when we say,
ekitóiangon, when we say,
ekitoiegon,
ekitowadjin.

NEGATIVE FORM.

PRESENT TENSE.

Ekitossiwànin, when I don't say,
ekitossiwanin,
ekitossigon,
ekitossingin, (grand on ne dit pas,)
ekitossiwàngon, when we don't say,
ekitóssiwangon, when we don't say,
ekitossiwegon,
ekitossigwanin.

REMARK. In the sentences expressing *periodical* actions, events or states, not only the *CHANGE* is made, but also one of the syllables *in*, *nin*, or *on*, is added to the verb, as you see here above, and in the examples of Rule 2., page 136. This is done, when the adverb *dassing*, (which signifies, whenever, as often as, every time,) is expressed or understood. At the third persons, that end in *d*, the letter *j* is inserted between *d* and the syllable in, as you see above. (See an analogy of it in REMARK, p. 26.)

Please remember well this *REMARK*. It is applicable to almost all our Conjugations.

In the *perfect* and *future* tenses the terminations remain the same, and the *CHANGE* is made in the signs, or prefixes, and *ga*-or *gad-*; the former being changed into *ga-*, the latter into *ge-*, or *ged-*; as:

Ga-ikitoiànin, when (or whenever) I have said; *ga-ikitodjin*, when he has said; *ga-ikitoiegon*, etc. . .
ged-ikitoiànin, whenever I shall say,
ged-ikitoianin,
ged-ikitowadjin, etc. . .

Ga-ikitossiwànin, when I have not said; *ga-ikitossigon*, when he has not said; *ga-ikitossiwegon*, etc. . .
ged-ikitossiwanin, whenever I shall not say,
ged-ikitossiwanin,
ged-ikitossigwanin, etc. . .

In the other cases of the above Rules, p. 137, and 138, the *CHANGE* is made in the same way as here stated; only the end syllables, *in*, *jin*, *nin*, or *on*, are taken off; as: *Ekitoian*; *ekitossiwan*. *Ga-ikitoian*; *ga-ikitossiwan*; *ged-ikitoian*; *ged-ikitossiwan*. Examine the examples of the said Rules.

REMARK 1. Respecting the conjunction *iji*, (in the CHANGE, *eji-*,) which you see often to precede verbs, it must be remarked, that it is never employed alone, but always in connection with a verb, which it precedes immediately; and the *CHANGE* in the verbs preceded by *iji*, is made in

this conjunction, which is then attached to the verb with a hyphen, in the cases of the *CHANGE*, not otherwise; according to the rules stated above. The signif-ication of this conjunction is: as, as-so, as-as . . F. i.

Eji-sagidisoian, *ki da-sagiag kidj' anishinabeg*; as thou lovest thyself, thou oughtst to love thy neighbor.

Eji -kikendaman kid iji windamon; as I know it myself, so I tell it to thee.

Ga-iji-jawenimiian gi-akosiian, *kid iji jawenimin ákosiian*; as thou hadst pity on me when I was sick, so I have pity on thee while thou art sick.

But sometimes the conjunction *iji* seems to accompany the verb superfluously, because it can be omitted without the least CHANGE of the meaning of the sentence. F. i.

Atchina oma gi-aia, *mi dash ga- iji-madjad*; he was here a short time and went away; or, *mi dash gi-madjad*.

Mi dash ga-iji-kitchi-nishkadisid; and he flew in a passion; or, *mi dash gi-kitchi-nishkadisid*.

Kid iji pagossenimin, *Debenimiian*, *tchi jawenimiian*; Lord, I pray thee, to have mercy on me; or, *ki pagossenimin*. . .

Ki windamon ga-iji-wabandamàn, or *ga-wabandaman ki win-damon*. Both sentences equally mean: I tell thee what I have seen.

REMARK 2. If you examine the paradigm of this I. Conjuga-tion, and the examples till now related, you will see how all is formed and derived from the third person singular present indic-ative. If you know this *third person*, you have only to add to it the *terminations*, and make the *CHANGE* according to the above rules, and you will find no verb belonging to this Conjugation, which you would not be able to conjugate correctly. The *termi-nations* are fully displayed in the above paradigm or pattern of this Conjugation; but the *third person* and the *CHANGE* (parti-ciple) must be

learned by practice and the Dictionary. This REMARK again is applicable to all our Conjugations.

REMARK on Remarks. I request you, dear reader, to mind well, perfectly well, all these *Remarks* on the I. Conj:, because they are applicable also to other Conjugations, but they cannot be repeated at every subsequent Conjugation.

I. DUBITATIVE CONJUGATION.

AFFIRMATIVE FORM,

INDICATIVE MOOD.

PRESENT TENSE.

	ikitomidog,
Nind	perhaps I say;
	ikitomidog,
	perhaps thou
kid	sayest;
	ikitowidog,*
	ikitomidog, (on dit
	peut-être,)
nind	*ikitominadog*,
kid	*ikitomwadog*,
	ikitowidogenag.*

Form after this tense, the *perfect* and the *future* tense.

PLUPERFECT TENSE.

Gonima gi-ikitowambán,† I had perhaps said, *gi-ikitowamban*,
gi-ikitogoban,
gi-ikitowangiban,‡
gi-ikitowangoban,
gi-ikitowegoban,
gi-ikitogwaban.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Ekitowànen, if I say perhaps,
ekitowanen,
ekitogwen,
ekitowàngen,
ekitówangen.

*These two persons are often expressed by adding only *dog*, or, *dogenag*, to the mutative vowel; as, *abidog*, *abidogenag*; *ijadog*, *ijadogenag*; *wissinidog*, *wissinidogenag*, etc.

† To form the imperfect tense, (which is not much used,) you have only to take off the prefix gi-; as: *Ikitowàmban*, *ikitogoban*, *ikitogwaban*. And so also in some other Conjugations.

‡ See Remark 3. page 45.

I. DUBITATIVE CONJUGATION.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Kawin nind ikitossimidog, perhaps I don't say,
Kawin kid ikitossimidog,
Kawin ikitossiwidog,
Kawin nind ikitossiminadog,
Kawin kid ikitossimwadog,
ikitossiwidogenag.

see; as: *Nin gi-ikitomidog*, . . . *Nin gad-ikitomidog* . .

PLUPERFECT TENSE.

Kawin gi-ikitossiwàmbán, I had perhaps not said,
Kawin gi-ikitossiwamban,
Kawin gi-ikitossigoban,
Kawin gi-ikitossiwàngoban,
Kawin gi-ikitossiwegoban,
Kawin gi-ikitossigwaban.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Ekitossiwànen, whether I say not,
ekitossiwanen,
ekitossigwen,
ekitossiwàngen,
ekitossiwangen,
ekitowegwen,
ekitowagwen.

After this tense form the *perfect* and the *future* tenses:

PLUPERFECT TENSE.

Ikitowàmbánen, if I had perhaps said,
ikitówambanen,
ikitogobanen,
ikitowangibanen, (*ninawind*,)
ikitówangobanen, (*kinawind*,)
ikitowegobanen,
ikitowagobanen.

PARTICIPLES.

PRESENT TENSE.

ekitowanen, I who
Nin perhaps say,
kin ekitówanen,
win ekitogwen,
ekitowàngen, we who
ninawind perhaps say,
ekitowangen, we who
kinawind perhaps say,
kinawa ekitowegwen,
winawa ekitogwenag.

After this tense, the perfect and the future tenses are formed.

PLUPERFECT TENSE.*

Nin ga-ikitowàmbanen, I who had said perhaps, *kin ga-ikitówambanen*, thou who perhaps had said, *win ga-ikitogobanen*,
ninawind ga-ikitowàngibanen,
kinawind ga-ikitówangobanen, we who had perhaps said, *kinawa ga-ikitowegobanen*,
winawa ga-ikitogobanenag,

ekitossiwegwen,
ekitossiwagwen.

as: *Ga-ikitowànen,. . . Ged-ikitowanen, . . .*

* See second *Note,* page 126. (*Nin ekitowàmbanen*; *kin ekitowambanen*.)

PLUPERFECT TENSE.

Kawin ikitossiwàmbánen, if I had perhaps not said,
Kawin ikitossiwambanen,
Kawin ikitossigobanen,
Kawin ikitossiwàngibanen, (*ninawind*)
Kawin ikitossiwangobanen, (*kinawind*)
Kawin ikitossiwegobanen,
Kawin ikitossiwagobanen.

PARTICIPLES.

PRESENT TENSE.

Nin ga ekitossiwànen, I who perhaps don't say.
kin ekitossiwanen,
win ekitossigwen,
ninawind ekitossiwàngen, we who . . .
kinawind ekitossiwangen,
kinawa ekitossiwegwen,
winawa ekitossigwenag.

as: *Nin ga-ikitowanen*, . . . *Nin ged-ikitowanen*, . . .

PLUPERFECT TENSE.

Nin ga-ikitossiwàmbanen, I who had perhaps not said,
kin ga-ikitossiwambanen,
win ga-ikitossigobanen,
ninawind ga-ikitossiwàngibanen, we who . . .
kinawind ga-ikitossiwangobanen, we who . . .
kinawa ga-ikitossiwegobanen,
winawa ga-ikitossigobanenag.

EXAMPLES ON THE I. DUBITATIVE CONJUGATION.

INDICATIVE MOOD.

PRESENT TENSE.

Nin matchi ikitomidog naningim, kawia dash kakina nin mikwendansin nongom. I suppose I speak often ill, but I don't remember now all.

Nin da-gi-ija endawad, kawin dash ganabatch abissidogenag. I would have gone to their house (dwelling), but I think they are not in.

Ki giwanimomidog, kawin ki debwessimidog. Thou tellest a lie, I think, thou dost perhaps not tell the truth.

Ki bakademwadog, ginwenj gi- bimosseieg. You must be hungry, because you have walked long.

PERFECT TENSE.

Gi-ani-madjadog, gi-giwedog, kawin sa ningotchi nin wabamassi. He is probably gone away he is gone home, I suppose, I don't see him anywhere.

Jéba oma gi-bimossedogenag, ikitom; kawin nin gi- wabama-ssig. It is said that this morning they passed by here; I did not see them.

Kawin nimishome ganabatch mashi gi-bosissidog. My uncle has perhaps not yet started, (in a canoe, etc.)

PLUPERFECT TENSE.

Ki mishomissinabanig waieshkat Moniang gi-danakigwaban, bwa bi-gosiwad oma. Our grand-fathers (forefathers) had formerly lived in Canada, before they moved to this place.

Gi-nodjimogoban bwa dagwishininid od inawemaganan. He had recovered (they say) before his relations arrived.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Endogwen keiabi matchi gijwéwanen. *Ki gi-boniton na matchi gijwewin*? I don't know whether thou speakest yet bad words. Hast thou abandoned bad speaking?

Namándj ba-ondji-ijassigwen; *gonima akosi*, (or *akosidog*.) I don't know why he does not come; he is perhaps sick.

Kawin nin kikenimassig wendji-nishkadisiwagwen. I don't know why they may be angry.

Namándj wendji anokissiwagwen. I don't know why they don't work.

PERFECT TENSE.

Endogwen ga-ijitchigegwen ga- iji-aiangwamimagiban. I doubt whether he has performed (or not,) what I had recommended him.

Nissaie tibikon kawin o gi-áteansin wassakwanéndjigan; *mi sa kabé-tibik ga-ojibiigegwen*. My brother has not put out the candle last night; I suppose he has been writing all night.

Endogwen ga-minikwessiwegwen ishkotewabo, *tashkigibodji-ganing gi- ijaieg*. I am not certain whether indeed you have not drunk any ardent liquor, when you went to the saw-mill.

PLUPERFECT TENSE.

Kishpin ikitowagobanen iw, *da-gi-dibadjimowag gi -gagwed-jimindwa*. If they (perhaps) had said that, they would have told it when they were asked.

Ojibiigegobanen, kawin da- gi-agonwetansi. Had he (I suppose written, he would not have denied it.

Nissaie nibogobanen, gwaiak nin da- gi-kikendan pitchinago. If my brother were dead, (I suppose,) I would surely have known it yesterday.

FUTURE TENSE.

Kakina naganisidjig ininiwag gi-mawandjiidiwag; *namandj ged-inakonigewagwen*. All the principal men have assembled; I don't know what laws (regulations) they will make.

Ged-ikitówanen mi ge-dodamàn; *minik dash ge-ginaamáge-wanen*, *kawin nin wi-ijitchigessi*. Whatever thou shalt say (command), I will do it; but whatever thou shalt forbid, I will not do it.

Awegwen ged-ijitchigegwen eji-minwendang Debeniminang, *ta-jawendagosi* . Whosoever shall do what pleases the Lord, shall be happy.

Ged-ako- bimádisiwangen ki gad-anamiamin.—*Kawin ki kiken-dansimin api ge -nibówangen*. As long as we live we will be Christians.—We don't know when we shall die.

PARTICIPLES.

PRESENT TENSE.

Kin netá-dajingewanen ki gad-animis dibakonige-gijigak, *kishpin geget ijiwebisiian*. Thou who art (as they say) in the habit of backbiting, thou wilt suffer on the day of judgment, if thou really art so.

Igiw nij oshkinigikweg wika gawanimossigwenag, *geget jawendagosiwag*. These two young women, who never tell a lie, (as it is said,) are indeed happy.

Aw oshkinawe wika menikwessigwen ishkotewabo, *mino dodaso*. This young man, who never drinks any ardent liquor, (as they say,) does good to himself.

PERFECT TENSE.

Awegwen ga-bi-dibadjimogwen matchi dajindiwin. —*Kego debwetangegon*. I don't know who has told here the calumny. Do not believe it.

Kawin nin gi-wabamassig igiw ga-bosigwenag pitchinago. I have not seen those that have gone away yesterday (in a canoe, boat, etc.) (as I understood.)

Kin wika ga-atagéssiwanen, kego gaie nongom wika wissoka-waken netá-atagedjig. Thou who never hast gamed, (as they say,) do also now never frequent habitual gamblers.

PLUPERFECT TENSE.

Anishinabeg waieshkat ga-bimadisigobanenag aking, gi-matchi-ijiwebisigwaban. People who had lived on earth in the beginning, were wicked.

Mi na aw inini ga-gigitogobanen?—*Endogwen*. Is that the man that spoke (that had spoken)?—I don't know, (or, may be.)

FUTURE TENSE.

Awenen aw ged-ijitchigegwen mojag, gainakonigeiang nongom gijigak? Who is likely to do always what we have ordered today.

Nin, waïba ge -nibowanen, kawin nin babamendansin daniwin aking. I who perhaps shall soon die, don't care for the riches of this world

REMARK in regard to the second *third person.**

In the *simple* third person singular, present, indicative, affirm-ative form, you say: *Ikito*, he says. But in the *second* third per-son you have to say: *Ikitowan*, etc., according to the following *Examples*. The *simple* third person, to which the *second* is relating, is often understood only, not expressed, as you will see here below.

* See page 72.

AFFIRMATIVE FORM.

INDICATIVE MOOD.

PRESENT, PERFECT, AND FUTURE TENSES.

Ossan ikitowan, his father says.
Onigiigon ikitowan, his parents say.

Ogin gi-nibowan, his mother is dead.
Nij oshimeian gi-nibowan, two of his younger brothers (sisters) are dead.

Ogwissan ta-madjawan, his son will go away.
Nisswi ogwissan ta-madjawan, three of his sons will go away.

IMPERFECT AND PLUPERFECT TENSE.

Ossan ikitobanin, his father said.
Onigiigon ikitobanin, his parents said.

Osan gi-ikitobanin, his father had said.
Onigiigon gi-ikitobanin, his parents had said.

SUBJUNCTIVE MOOD.

PRESENT, PERFECT, AND FUTURE TENSES.

Kishpin ossan ikitonid, if his father say.
Kishpin onigiigon ikitonid, if his parents say.

Kashkendam nitáwiss gi-nibonid ossan, my cousin is afflicted because his father is dead.
Kashkendamog niningwanissag gi-nibonid ossiwan, my nephews are afflicted because their father is dead.
Kashkendamog nishimissag gi-nibonid onigiigowan, my nieces are afflicted because their parents are dead.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT, PERFECT AND FUTURE TENSES.

Kawin ossan ikitossiwan, his father does not say.

Kawin onigiigon ikitossiwan, his parents don't say.

Kawin ogin gi-nibossiwan, his mother is not dead.

Kawin nij oshimeian gi-nibossiwan, two of his younger brothers (sisters) are not dead.

Kawin ogwissan ta-madjassiwan, his son will not go away.

Kawin nisswi ogwissan ta-madjassiwan, three of his sons will not go away.

Kawin ossan ikitossibanin, his father did not say.

Kawin onigiigon ikitossibanin, his parents did not say.

Kawin ossan gi-ikitossibanin. his father had not said.

Kawin onigiigon gi-ikitossibanin, his parents had not said.

SUBJUNCTIVE MOOD.

PRESENT, PERFECT, AND FUTURE TENSES.

Kishpin ossan ikitossinig, if his father does not say.

Kishpin onigiigon ikitossinig, if his parents do not say.

Minwendam nitáwiss gi-nibossinig ossan, my cousin is glad that his father has not died.

Minwendamog niningwanissag gi-nibossinig ossiwan, my nephews are glad that their father has not died.

Minwendamog nishimissag gi-nibossinig onigiigowan, my nieces are glad because their parents have not died.

Aniniwapi ge-madjanid ossaieian? When will his brother start?

Nin kikendan ged-ijitchigenid oshimeian, I know what his brother will do.

PLUPERFECT TENSE.

Ossan ningot ikitonipan, *bakan da-gi-ijiwebad*; had his father said anything, it would have been otherwise.

Ogwissan gwaiak ijiwebisinipan, *kawin da- gi-animisissiwan*; had his son behaved right, he would not have been punished.

PARTICIPLES.

PRESENT TENSE.

Debeniminang o sagian enamianidjin, the Lord loves the Christians, (or, a Christian.)

Aw anishinabe weweni o pisindawan gegikwenidjin, this Indian listens attentively to the preacher, (or, preachers.)

IMPERFECT TENSE.

Mekatewikwanaie o gi-ganonan anishinaben enamianipanin, the Missionary spoke to an Indian that was a Christian, (or, to Indians that were Christians, that prayed.)

Ossaieian iniw ekitonipanin, it was his brother who said it.

After these two tenses you may form the others of these participles.*

* In the original document the first half of this sentence is at the bottom of page 152. The second half on the bottom of page 153. I have consolidated both halves here in what appears to be their proper place. DRB.

Wegonen iw ged-ijitchigessinig ossaieian? What is that which his brother shall not do?

Wegonen ged-ikitossinig oshimeian? What will his brother not say?

PLUPERFECT TENSE.

Ossan ningot ikitossinigoban, kawin ningot da- gi-ijiwebass-inon, had his father not said anything, nothing would have happened.

Ogwissan gwaiak ijiwebisissinigoban, da-gi-animisiwan, had his son not behaved right, he would have been punished.

PARTICIPLES.

PRESENT TENSE.

Kawin Debeniminang o sagiassin enamiassinigon, the Lord does not love pagans, (or, a pagan.)

Kawin enamiad o da-wissokawassin gwaiak ejiwebisissinigon; the Christians, (or, a Christian.) ought not to associate with those that behave not well.

IMPERFECT TENSE.

Mekatewikwanaie nongom o gi gashkian iniw oshkinawen, gwaiak ejitchigessinigobanin, the Missionary (priest) has now converted that young man who did not act well.

Mi na ossaieian iniw gwaiak ekitossinigobanin? Is he that did not say right, his brother?

To this Conjugation belong all the *intransitive* or neuter verbs ending at the characteristical third person in *am*. They likewise end so at the first person singular, present, indicative. This *m*, in which all the verbs of this Conjugation end, is put among the *terminations*, as you see in the paradigms. The reason is, because it does not remain in all the tenses, but is sometimes changed into *n*.

NOTE. In the I. Conjugation, I displayed the *negative* form in *full* , (on the opposite page.) In order to save room, I will put, in the subsequent Conjugations, only the *terminations* of the negative form, the *body* of the verb remaining the same in this form, as in the affirmative. F. i. *Nind inendam*, neg. *Kawin nind inendansi*. *Kid inendam*, neg. *Kawin kid inendansi*. *Inendam*, neg. *Kawin inendansi*, etc.

Here are some verbs belonging to this Conjugation:

First Person.

Nin nánagatawendam, I meditate
Nind ánijitam, I give up;
Nin ségendam, I am afraid;
Nin dódam, I do, I act;
Nin kashkéndam, I am, sad;
Nin pisindam, I listen;
Nin pagossséndam, I ask, I hope;
Nind initam, I hear something;
Nin wassitáwendam, I am sorrowful;
Nin ságaam, I go out;
Nin songéndam, I have a firm thought;
Nind ágonwetam, I disobey, I contradict;
Nin gíjendam, I resolve;
Nin jajíbitam, I gainsay;

Nin bónendam, I forget something;
Nin débwetam, I believe;
Nin wissagendam, I suffer;

Third Person.
nánagatawendam,
ánijitam,
ségendam,
dódam,
kashkéndam,
pisindam,
pagosséndam,
initam,
wassitáwendam,
ságaam,
songéndam,
ágonwetam,
gíjendam,
jajíbitam,
bonendam
debwátam,
wissagendam.

AFFIRMATIVE FORM.	NEGATIVE FORM.
TIV	
OO	
EN	
NS	
Nind inendam, I think* (or, I will)	*Kawin nsi*,
kid inendam,	*Kawin nsi*,
inendam,	*Kawin nsi*,
inendàm, they think, (on pense) †	*Kawin nsim*, one thinks,
nind inendamin,	*Kawin nsimin*,
kid	*Kawin*

inendam	
,	*nsim,*
inend	*Kawin*
amog,	*nsiwag,*
Nind inendana ban, I thought,	*Kawin nsinaban,*
kid inendan aban,	*Kawin nsinaban,*
inend amob an,	*Kawin nsiban,*
nind inendami naban,	*Kawin nsiminaban ,*
kid inendam waban,	*Kawin nsimwaban ,*
inend amob anig,	*Kawin nsibanig.*

NS

Nin gi-inendam, I	*Kawin nsi,*

have thought,	
ki gi-inendam,	*Kawin nsi*,
gi-inendam,	*Kawin nsi*,
gi-inendam, (on a pensé)	*Kawin nsim*,
nin gi-inendamin,	*Kawin nsimin*,
ki gi-inendam,	*Kawin nsim*,
gi-inendam-og,	*Kawin nsiwag*.

UPER

NS

Nin gi-inendanaban,‡ I had thought,	*Kawin nsinaban*,
ki gi-inendanaban,	*Kawin nsinaban*,
gi-inendamoban,	*Kawin nsiban*,
nin gi-inendaminaban,	*Kawin nsiminaban*,

ki gi-inendamwaban,	*Kawin nsimwaban,*
gi-inendamobanig,	*Kawin nsibanig,*

* see *Remark* 4. p. 102.

†See *Remark* p. 92.

‡ See *Note,* p. 104.

FUTURE TENSE.

Nin gad-inendam, I will think,	*Kawin nsi*,
ki gad-inendam,	*Kawin nsi*,
ta-inendam,	*Kawin nsi*,
ta-inendam,	*Kawin nsim*,
nind gad-inendamin,	*Kawin nsimin*,
ki gad-inendam,	*Kawin nsim*,
ta-inendamog,	*Kawin nsiwag*.

SECOND FUTURE TENSE.

Nin ga gi-inendam, I shall have thought,	*Kawin nsi*,
	Kawin nsi,
ki ga-gi-inendam,	*Kawin nsi*,
ta-gi-inendam,	*Kawin nsim*,
ta-gi-inendám,	*Kawin nsimin*,
ga-gi-inendamin,	*Kawin nsim*,
ki ga-gi-inendam,	*Kawin nsiwag*.
ta-gi-inendamog,	

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Inendamàn,* if I think,	*nsiwàn*,
inéndaman,	*nsiwan*,
inendang,	*nsig*,
inendaming, that they think, (qu 'on pense)	*nsing*,
inendamàng, if we think,	*nsiwàng*,
inéndamang, if we think,	*nsiwang*,
inendameg,	

inendamowad, *nsiweg,*
nsigwa,

* See the *Remarks* concerning this and the following two tenses p. 116.

PERFECT TENSE.

Gi-inendamàn,.....because I have thought,	*nsiwàn*,
gi-inéndaman,	*nsiwan*,
gi-inendang,	*nsig*,
gi-inendaming,	*nsing*,
gi-ínendamàng,..because we have thought,	*nsiwàng*,
gi-inéndamang,..because we have thought,	*nsiwang*,
gi-inendameg,	*nsiweg*,
gi-inendamowad,	*nsigwa*.

PLUPERFECT TENSE.

Inendamàmban,..if I had thought,	*nsiwàmban*,
inéndamamban,	*nsiwamban*,
inendangiban,	*nsigoban*,
inendamingiban,	*nsingiban*,
inendamàngiban,.. we had thought,	*nsiwàngiban*,
inéndamangoban,..if we had thought,	*nsiwangoban*,
inendamegoban,	*nsiwegoban*,
inendamowapan,	*nsigwaban*.

FUTURE TENSE.

Ged-inendamàn, what I shall think,	*nsiwàn*,
ged-inendaman,	*nsiwan*,
ged-inendang,	*nsig*,
ged-inendaming,	*nsing*,
gi-inendamàng,	*nsiwàng*.

Etc. as above in the present tense, prefixing *ged-*.

SECOND FUTURE TENSE.

Ge-gi-inendamàn, what I shall have thought, *ge-gi-inendaman*, Etc. as in the present tense, always prefixing *ge-gi-*.

nsiwàn, *nsiwan*.

CONDITIONAL MOOD.

PRESENT TENSE.

Nin da- inendam,..I would think (or, I ought to think,) *Kawin nsi*,
ki da-inendam, *Kawin nsi*,
da-inendam, *Kawin nsi*,
da-inendàm,..they would think *Kawin nsim*,

(on penserait,)

nin da-inendamin, *Kawin nsimn*,
ki da-inendam, *Kawin nsim*,
da-inendamog, *Kawin nsiwag*.

PERFECT TENSE.

da-gi-inendam,..I would have thought, or I ought to have thought. *Kawin nsi*,
ki da-gi-inendam, *Kawin nsi*,
da-gi-inendam, *Kawin nsim*,
nin da-gi-inendamin, *Kawin nsimin*,
ki da-gi-inendam, *Kawin nsim*,
da-gi-inendamog, *Kawin nsiwag*,
Ge-gi-inendamàn,..what I would have thought, *Kawin nsiwan*,

Etc., as above in the *second* future tense of the *subjective*, mood,

IMPERATIVE MOOD.

Inendan,..think, (thou,) (thou,)
inendamokan,..think, *ta-*

inendam,..let him (her, it,) think, *ta-inendàm*,..let them think,

(qu'on pense,)

inendanda,..let us think,

inendamog,..think, (you,) *ta-inendamog*,..let them think,

Kego ngen,
Kego ngen,
Kego nsi,
Kego nsim,

Kego nsida,
Kego ngegon,
Kego nsiwag.

PARTICIPLES.*

PRESENT TENSE.

Nin enendamàn,..I who think, *nsiwan*,
kin enendaman,..thou who thinkest, *nsiwan*, *nsig*, *nsing*.
win enendang, *enendaming*,..what one thinks, (ce qu'on pense,) *nsig*, *nsing*.
ninawind enendamáng,..we that think, *kinawind enendamang*,..we that think, *kinawa enendameg*, *winawa enendangig*, *nsiwàng*, *nsiwang*, *nsiweg*, *nsigog*.

IMPERFECT TENSE.

Nin enendamàmban,..I who thought, *nsiwàmban*,
ki enendamamban, *win enendangiban*, *enendamingiban*, *nsiwamban*, *nsigoban*, *nsingiban*,
ninawind enendamàngiban,..we who thought, *nsiwàngiban*,
kinawind enendamangoban,..we who thought, *nsiwangoban*,
kinawa enendamegoban, *winawa enendangibanig*, *nsiwegoban*, *nsigobanig*,

PERFECT TENSE.

Nin ga-ienendamàn,..I who have thought, *nsiwàn*, *kin ga-inendaman*, *nsiwan*, *win ga-inendang*, *nsig*, *ga-inendaming*, *nsing*, *ninawind ga-inendamang*,..(we who have

nsiwang, *kinawind ga-inendamang*,..thought,)
nisiwang, *kinawa ga-inendameg*, *nsiweg*,
winawa ga-inendangig, *nsigog*.

* See *Remark* 5 p.117.

PLUPERFECT TENSE.

Nin ga-inendamàmban, I who had though	*nsiwàmban*,
kin ga-inéndamamban,	*nsiwamban*
win ga-inendangiban,	*, nsigoban*,
ga-inendamingiban,	*nsingiban*,
ninawind ga-inendamàngiban,..(we who	*nsiwàngiban*,
kinawind ga-inendamangoban,..had thought)	*nsiwangoban*,
kinawa ga-inendamegoban,	*nsiwegoban*,
winawa ga-inendangibanig,	*nsigobanig*.

FUTURE TENSE.

Nin ged-inendamàn, I who shall think,	*nsiwàn*,
kin ged-inendaman,	*nsiwan*
win ged-inendang,	*, nsig*,
ged-inendaming,	*nsing*,
ninawind ged-inendamàng, we who shall think	*nsiwàng*,
kinawind ged-inendamang, we who shall think	*nsiwang*,
kinawa ged-inendameg,	*nsiweg*,
winawa ged-inendangig,	*nsigog*.

SECOND FUTURE TENSE.

Nin ge-gi-inendamàn, (I who shall have thought,)	*nsiwàn*,
kin ge-gi-inendaman,	*nsiwan*.

Etc., as above in the *first future*, always prefixing *ge-gi-*, to the verb.

REMARK. The letter *n* before the syllable *si*, in the negative form, is commonly not heard in pronouncing. F. i. *Kawin inendansi*, is ordinarily pronounced: *Kawin inendasi*, etc. But this *n* must be in, grammatically, because otherwise there would be two *s* in the negative form, as this always is the case between two vowels; and the above word would then be, *inendassi*; but it does not sound so. Correct speakers pronounce the *n* enough to be perceived by an attentive ear.

Let us now consider the *CHANGE* of the verbs of the II.

Conjugation.

The *participles*, which have always the *CHANGE*, are fully displayed in the above paradigm.

In the sentences expressing *periodical* actions or states of being, the verbs of this Conjugation are formed thus:

AFFIRMATIVE FORM.	NEGATIVE FORM.
PRESENT TENSE.	
Enendamànin, when (or whenever) I think, *enéndamanin*, *enendangin*, *enendamingin*, *enendamàngin*, when we. *enendamangon*, when we. *enendamegon*, *enendamowadjin*,*	*nsiwànin*, *nsiwanin*, *nsigon*, *nsingon*, *nsiwàngin*, *nsiwangon*, *nsiwegon*, *nsigwanin*.

In the *perfect* and *future* tenses the terminations are the same as here above, and the *CHANGE* is made in the prefixes, *gi-*, and *ga-*, or *gad-*. *Gi-* is changed into *ga-*; and *ga-*, or *gad-* into *ge-*, or *ged-*. F.i.

Ga-inendamànin, when (or whenever) I have thought, *ga-iniéndamanin*, *ga-inendangin*,	*nsiwànin*,

Ged-inendamànin, when I shall think,
ged-inendamàngin,
ged-inendamowadjin,

nsiwanin,
nsigon,
nsiwànin,
nsiwàngin,
nsigwanin,

* See *Remark*, p. 26.

In the other cases of the *CHANGE*, (see p. 137. and 138.) it is made in the same way as here stated; only the end-syllables, *in*, (*jin*,) *nin*, or *on*, are omitted; as: *Enendamàn*; *ga-inendamàn*, *ged-inendamàn*, etc. .

EXAMPLES ON THE II. CONJUGATION.* INDICATIVE MOOD. PRESENT TENSE.

Pakaákwe bónam, *kakina gaie bineshíiag bonamog*; the hen lays eggs, and all the birds lay eggs.

Pabige anijitamog, *kawin songendansiwag*; they give up immediately, they have no firm resolution.

Kaginig modjigendamog gijigong ebidjig, *kaginig minawanig-wendamog*; those that are in heaven are always contented, they continually rejoice.

IMPERFECT TENSE.

Ki kashkéndanaban, *waiéshkat oma ba-aiáian*; thou wert lone-some when thou first stayed here.

Mino kwiwisensiwiban, *kawin wika agonwetansiban*; he was a good. boy, he never contradicted, (disobeyed.)

Minwéndamobanig ninigiigog gi-wábamiwad minawa; my parents were glad when they saw me again.

PERFECT TENSE.

Kawin nakawé ki gi-nánagatawendansi géd-ikitoian; thou hast not reflected, before hand, what thou wouldst say.

Gi-ságaam na? *Kawin gi-ságaansi*, *keiabi oma aiá*. Is he (she) gone out?—He (she) is not gone out, he (she) is yet here.

Weweni nin gi-pisíndamin gi-gagíkweian; we have listened attentively while thou preachedst.

* See *Note,* p. 122.

PLUPERFECT TENSE.

Nin gi-mamakádendanaban waiéshkat wabandamàn ishkoté-nabikwan; I wondered when I first saw a steamboat.*

Kakina gi- sagaamobanig gi-bwa-pindigeiàn; they were all gone out before I went in.

Kawin na ki gi-debwetansimwaban bidadjimowin ganondameg?

Did you not believe the news you heard?

FUTURE TENSE.

Mojag nin ga-nanagatawendam tchi bwa gigitoiàn; I will always reflect before I speak.

Méno-ijiwebisidjig kawin ta-segendansiwag api ge-nibowad; those that behave well, will not be afraid at the hour of death.

Métchi -ijiwebisidjig káginig ta-kotagéndamog anámakamig; those that are wicked will suffer eternally in hell.

SECOND FUTURE TENSE.

Nin ga-gi-gíjendam tchi bwa minawa wábamiian; I shall have taken a resolution before thou seest me again.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Apegish mojag mino inendamàn, wika dash tchi matchi inenda-nsiwàn; I wish I had always good thoughts and never bad thoughts.

Apegish mashkawendamowad tchi anamiawad; *apegish wika bakan inendansigwa*. I wish they would think firmly to be Christians; I wish they would never think otherwise.

Kishpin kashkendaman, kotagendaman gaie oma aking mik-wéndan kagige wánakiwin gijigong;

if thou art sad and suffering here on earth, think on the eternal repose in heaven. *Manadad, pabige tchi nishkadendaming*; it is bad to have immediately angry thoughts.

* See *Note,* p. 116.

Onijishin tchi mashkawendaming, *wenijishing gego tchidoda-ming*; it is right to think firmly (or to have a firm will,) to do something that is fair, (or good.)

PERFECT TENSE.

Gi-wewibendaman, *mi waïba ga-bi-ondjigiweian*; because thou hast made haste, therefore thou hast come back soon.

Wika gi-bejigwendansigwa, *mi sa ga-ondji-ánijitamowad*; they never have united in their thoughts, therefore they have given up.

Mi gi-bónendaman ga-iji-kitchi-matchi-dodagoian; I have now forgotten, (I have done thinking,) how ill I have been treated.

PLUPERFECT TENSE.

Dodansiwegoban ga-dodameg, *kawin ki da-mino-aiassim nongom*; if you had not done what you did, you would not be well now.

Gi-bi-sagaamdàgiban gi-bwa-pindiged, *mi ga-endji-bisán-abid*; because we were gone out before he came in, therefore he was quiet.

Winawa gikawidansigwaban, *kawin awiia bakan da-gi-matchi-ikitossi*; had they not quarrelled, nobody else had said any bad words.

FUTURE TENSE.

Ki ga-windamen ge-dodamàn; I will tell thee what I shall do. *Pisindan gagikwewin*, *mi ge-ondji-mashkawendaman tchi mino ijiwebisiian*; listen to preaching, and thou wilt firmly resolve to behave well.

Mikwendamog ge-dibaamagoieg, *mi dash iw wika ge-on-dji-anijitansiweg eji-anamiaieg*; think on the reward you shall receive, and you will never give up your religion.

SECOND FUTURE TENSE.

Ki ga- windamon ge-gi-inendaman; I will tell thee what I shall have thought.

Minik ge-gi- dodameg oma aking, mi iw ge-mikameg dibako-nige -gijigak; whatever you shall have done on earth, you will find it on the day of judgement.

CONDITIONAL MOOD.

PRESENT TENSE.

Ki da-minwendàm na tchi wabameg kinigiigowag? Would you be glad to see your parents?

Kishpin bekádisiiamban, kawin ki da-gikawidansi mojag; if thou wert of a quiet disposition, thou wouldst not always quarrel.

Da-mamakadendamog kishpin wabandamowad Kitchi-mekate-wikwanaie od anamiewigamig; they would wonder if they saw a cathedral.

Ki da-debwéiendam nwàndamanin gagikwewin; thou oughtst to believe when thou hearest a sermon.

PERFECT TENSE.

Nin da-gi-kitchi-wassitawendam, mikwé-nimassiwagiban Debendjiged; I would have been very sorrowful, had I not thought on the Lord.

Nawàtch nin da-gi-minwendamin, kakina dagwishinowapan; we would have been more contented if they had come, all of them.

Kawin wika nin da-gi -nánagatawendansi ged-ijiwebak ningot-ing, nondansiwàmban Kije-Manito od ikitowin; I would never have meditated on what shall once come to pass, had I not heard the word of God.

Kawin ki da-gi-segendansim, ki da-gí-songendam sa; *nawatch da-gi-onijishin*. You ought not to have been afraid, you ought to have had a strong thought (resolution;) that would have been better.

IMPERATIVE MOOD.

Débwéiendan, kego ágonwetangen, kego gaie matchi inendan-gen; believe, do not contradict and think not evil.

Mino dodamokan, ninidjaniss, ki ga-jawéndagos; do good, my child, and thou wilt be happy.

Ta-mashkawendam; *kid ig mekatewikwanaie*; *ki gad-ina*. Tell him, the Missionary says: Let him be firm in his resolution.

Ta-wéwibendam aw inini; let that man make haste. *Minwéndanda*, *minawánigosida*, *enamiaieg*, *ki jawendágosi-*
min! Let us be contented, let us be joyful, Christians, we are happy!

Kego wika mátchi inendansida, *kego mishkadendansida*; let us never think evil, let us never have angry thoughts.

Kego kashkendangegon, *minwendamog*; *weweni nanagatawen-damog ga-ijiwebak*. Be not sad, be contented, think well on what happened.

Kego anijitangegon, *apine bejigwendamog*; do not give up, have always the same thought.

PARTICIPLES.

PRESENT TENSE.

Nin jawénimag wassagendangig; I pity those that suffer. *Jawendagosi enamiad meno-inendang*; happy is the Christian that has a good will.

Kinawa wika menwendansiweg, *ki sanagisim*; you that never are contented, you are difficult to be dealt with.

Géwanandang mémindage kitimágisi; he that dies of hunger, is very much worth of pity.

IMPERFECT TENSE.

Igiw inininiwag aiágonwetangibanig, *nongom weweni debweta-mog*; those men that contradicted before, believe now.

Kinawa swangendansiwegoban waieshkat, *anin nongom enendameg*? You that had no firm resolution at first, what you think now?

Mi aw oshkinawe menwéndansigoban; this is the young man that was not willing.

PERFECT TENSE.

Nond ga-sagaangig kawin o gi-nondansinawa gagikwewin; those that went out too soon, did not hear the sermon.

Kin ga-apitchi-kashkendaman, keiabi na ki kashkendam? Thou that hast mourned so much, art thou yet sad?

Awenen aw ga-gijendang tchi madjad wabang? Who is the person that resolved to start to-morrow?

PLUPERFECT TENSE.

Ga-apitchi-debweiendangibanig oma aking, nongom apitchi mino aiawag gijigong; those that had a perfect faith on earth, are now exceedingly happy in heaven.

Kinawa ga-initamegoban matchi dajindiwin, ki gi-deb-wéta-nawa na? You that had heard the calumny, have you believed it?

Win ga-segendansigoban wika, nongom o gotan nibowin; he that never feared before, is now afraid of death.

FUTURE TENSE.

Mi sa igiw ged-anijitangig waïba; these are the persons that will soon give all up.

Aw ge-mashkawendang tchi mino dodang, o ga-songendami-igon Debendjigenidjin; the Lord will give strength to him who shall firmly resolve to do right.

Ge-matchi-dodansig wika, ta-jawendagosi; he that shall never do wrong, will be happy.

SECOND FUTURE TENSE.

Ge-gi-mino-dodangig aking, kaginig ta-dibaamawawag gijigong; those that shall have acted right (done well) on earth, shall be eternally rewarded in heaven.

II.DUBITATIVE CONJUGATION.

AFFIRMATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Nind inéndamidog, I think perhaps, *kid inendamidog*, *inendamodog*,..(pense peut-être,) *inendámidog*,..one thinks perhaps, (on))
nind inendaminadog,
kid inendamwadog,
inendamodogenag.

Form after this present tense, the *perfect* and the *future*.

PLUPERFECT TENSE.*

Gonima gi-inendamowàmbán, I had perhaps thought,
Gonima gi-inendamówamban,
Gonima gi-inendamogoban,
Gonima gi-inendamowàngiban,..(that we had
Gonima gi-inendamowangoban,..perhaps thought)
Gonima gi-inendamowegoban,
Gonima gi-inendamogwaban.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Enendamowànen, if I think perhaps,
enéndamowanen,
enendamogwen,
enendamowàngen, (*ninawind*) if we,

enéndamowangen, (*kinawind*) if we,
enendamowegwen,
enendamowagwen.

* see second *Note*, page 142, (*Inendamowamban*; *inendamogoban*.)

II. DUBITATIVE CONJUGATION.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Kawin nind inendansimidog, I do perhaps not think, *Kawin kid inendansimidog*,
Kawin inendansidog,
Kawin inendansimidog,
Kawin nind inendansiminadog,
Kawinkid inendansimwadog,
Kawin inendansidogenag.

tenses; as: *Nin gi-inendamidog*. *Nin gad-inendamidog*. . .

PLUPERFECT TENSE.

Kawin gi-inendansiwàmbán, I had perhaps not thought,
Kawin gi-inéndansiwamban,
Kawin gi-inendansigoban,
Kawin gi-inendansiwàngiban, that we had p. not thought.
Kawin gi-inéndansiwangoban, that we had p. not thought,
Kawin gi-inendansiwegoban,
Kawin gi-inendansigwaban.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Enendansiwànen, if I do perhaps not think,
enéndansiwanen,
enendansigwen,
enendansiwàngen, if we do perhaps not think.
enéndansiwangen, if we do perhaps not think.

enendansiwegwen,
enendansiwagwen.

Form after this tense the *perfect* and the *future* tenses; as:

PLUPERFECT TENSE.

Inendamowàmbánen, if I had thought I suppose,
inendamowambanen,
inendamogobanen,
inendamowàngibanen, if we had thought.
inendamowangobanen, if we had thought.
inendamowegobanen,
inendamowagobanen.

PARTICIPLES.

PRESENT TENSE.

Nin enendamowànen, I who think perhaps, *kin enendamowanen*, thou who think perhaps. *win enendamogwen*,
ninawind enendamowàngen, we who think perhaps *kinawind enéndamowangen*, we who think perhaps
kinawa enendamowegwen,
winawa enendamogwenag.

The *perfect* and *future* tenses are formed *damowànen*, . . *Nin*.

PLUPERFECT TENSE.*

Nin ga-inendamowàmbánen, I who had perhaps thought,
kin ga-inéndamowambanen,
win ga-inendamogobanen,
ninawind ga-inendamowàngibanen, we who had perhaps th.

kinawind ga-inéndamowangobanen, we who had perhaps th.

kinawa ga-inendamowegobanen,

winawa ga-inendamogobanenag.

* For the *imperfect*, (seldom used,) *Nin onendamowambanen,. Kin enendamowambanen,*. . . Ga-inendamowànen, . . . *Ged-inendamowànen*, . . .

Ga-inendamowànen, . . . *Ged-inendamowànen*, . . .

PLUPERFECT TENSE.

Inendansiwàmbánen, if I had not thought I s.,
inéndansiwambanen,
inendansigobanen,
inendansiwàngibanen, if we had not thought I s.,
inéndansiwangobanen, if we had not thought I s.,
inendansiwegobanen,
inendansiwagobanen.

PARTICIPLES.

PRESENT TENSE.

Nin enendansiwànen, I who do perhaps not think, *kin enéndansiwanen*, thou who do perhaps not think. *win enendansigwen*,
ninawind enendansiwàngen, we who do p. not think, *kinawind enéndansiwangen*, we who do perhaps not think,
kinawa enendansiwegwen,
winawa enendansigwenag.

after this present tense; as: *Nin ge-inenged-inendamowànen*, . .

PLUPERFECT TENSE.

Nin ga- inendansiwàmbánen, (I who had perhaps not thought.)
kin ga-inéndansiwambanen,
win ga-inendansigobanen,

ninawind ga-inendansiwàngibanen, (we who had perhaps *kinawind ga-inéndansiwangobanen*, not thought.)

kinawa ga-inendansiwegobanen,

winawa ga-inendansigobanenag.

EXAMPLES ON THE II. DUBITATIVE CONJUGATION.

INDICATIVE MOOD.

PRESENT TENSE.

Aw aiakosid inini kitchi masitágosi; *wissagendamodog apitchi*.
This sick man groans much; he must suffer exceedingly.

Kawin kid inendansimidog mashi, *tchi wi-anwenindisoian*, *kawin sa mashi maianadak gego ki bonitossin*. It seems that thou dost not yet repent, because thou hast not yet abandoned anything wicked.

Nij nishimeiag wassa aiawag bakan aking. *Kashkendamodoge-nag*, *kitchi inendamodogenag tchi bi-giwe-wad*. Two younger brothers of mine are far off in a foreign country. They must be home-sick; they probably wish very much to come back again.

PERFECT TENSE.

Ki gi-agonwetamwadog gi-nondameg gagikwewin, *kawin ki gi-debwetansimwadog*. I think you have contradicted when you had heard the sermon, you have probably not believed.

Kawin keiabi bi-ijassiwag biwabikokewininiwag: *gi-anijitamo-dogenag*. The miners don't come here any more; they have probably given up.

Aw oshkinawe kawin bapish od odapinansin ishkotewabo; *gi-gijendamodog tchi minikwessig wika*. This young man does not accept any ardent liquor; he has probably made a resolu-tion to drink no more.

PLUPERFECT TENSE.

Nishime John kawin kiwe waieshkat gi-minwendansigoban, *kikinoamading wi-ijad*; *nongom dash kitchi minwendam*, *kitchi dadatabi gaie kikinoamagosid masinaigan*. My brother John had not been willing at first to go to school,

(as I under-stood;) but now he likes it very much, and is learning very fast to read.

Igiw nij oshkinaweg gi-kitchi-inendamogwaban nissatchiwan tchi ijawad, bwa nibonid ossiwabanin; *kawin dash nongom ganabatch ta-ijassidogenag*. I heard that these two young men had thought much of going below, before their father died; but now they will probably not go.

FUTURE TENSE.

Kawin waïba ganabatch ta-gijendansidogenag tchi bonitowad minikwewin. They will perhaps not soon take a resolution to give up drinking.

Iaïgwa waïba ta-inendamodog tchi anamiad. He will probably soon have a mind to become a Christian, (to pray.)

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Anawi anamia aw anishinabe; *endogwen dash meshkawenda-mogwen mojag tchi anamiad*. This Indian indeed is a Christian; but it is doubtful whether he has a strong resolution, (thought,) to be always a Christian.

Kashkendamog, *kawin wika minwendansiwag*; *wegotogwen wendji-kashkendamowagwen*. They are dejected, (low-spirited,) they are never contented; I don't know why they are so dejected.

Kawin naningim anamiewigamigong ki bi-ijassim; *mi sa swangendansiwegwen tchi anókitaweg Debendjiged*. You don't come often to church, (house of prayer;) it is, I suppose, because you have no strong will to serve the Lord.

PERFECT TENSE.

Kishpin ga-nishkadendamogwen, *kawin nin nin gi-nishkiassi*. If he has had perhaps angry thoughts, it was not I that made him angry.

Gonima ga-segendamowanen gi-kitchi-noding; thou hast perhaps been afraid, when it blew so hard.

Ga-initamowegwen ningotchi matchi dajindiwin, *pabige*
ki gi- debwetanawa. You have perhaps heard somewhere the ill report, and you have forthwith believed it.

PLUPERFECT TENSE.

Kishpin gijendamogobanen wi-madjad, da- gi-bosi nabikwaning pitchinago. If he had, (I suppose,) made up his mind to go away, he would have gone on board the vessel yesterday.

Minwendansiwagobanen kakina endashiwad, kawin ganabatch o da-gi-widigemassin iniw ikwewan. If they had (perhaps) not all been willing, he would not have married that woman.

FUTURE TENSE.

Ged-ako-mashkawendamowegwen, kawin ki ga-waiejimigoss-iwag metchi-ijiwebisidjig. As long as you shall have a strong resolution, (thought,) you will not be seduced by the wicked ones.

Nin wi-nondawa aw inini; namandj ged-inendamowànen kishpin nondawag. I will hear that man; I don't know what my thought (will, mind,) shall be when I hear him.

Namándj ge -dodamowagwen, kawin nin gi-gagwedjimassig. I don't know what they will do; I have not asked them.

PARTICIPLES.

PRESENT TENSE.

Aw inini wika saiegendansigwen, ta-segendam api ge -nibod. That man who seems never to fear, will be afraid at the time of his death.

Kin metchi-inéndamowanen, mikwenim Debendjiged; o kiken-danan sa win kid inendamowinan. Thou who hast perhaps evil thoughts, remember the Lord; he knows all thy thoughts.

Kawin nongom bi-anokissiwag igiw aianijitamogwenag. They don't come to work today those that are supposed to give up.

PERFECT TENSE.

Mi aw inini nond ga-sagaamogwen gi-gigitong. This is the man who went out, (as I heard,) before the council was over. *Kinawa ga-matchi-dodamowegwen, ningoting ki ga-kikendago-sim ga-ijiwebisiwegwen nongom*. You who have perhaps done evil, you will once be known, how you have (perhaps) behaved now.

PLUPERFECT TENSE.

Igiw waieshkat ga-debweiendamogobanenag, gi-kitchi-mino-ijiwesigwaban. Those who had believed in the beginning, (the first Christians,) behaved very well, (as we read.)

Kin ga- songendansiwambanen waieshkat, awashime kin nongom ki song, debwetam, kid inawemaganag dash. Thou who at first hadst perhaps had no strong belief, (thought,) thou believest now stronger than thy relations.

Kinawa ga-kotagendamowegobanen bibonong nopiming, ki mino aiam nongom oma. You who had suffered last winter in the woods, (as I understood,) you are now well here.

FUTURE TENSE.

Aw ge-kashkendansigwen, ge-nishkadendansigwen gaie, gego wenitodjin, nibwakawinining ta-apitenima. He that shall not be sad, nor shall have angry thoughts, when he loses some-thing, will be esteemed a wise man.

Awegwenag wika ge-pisindansigwenag matchi babamadjimo-win, bisan ta-bimadisiwag aking. Those who never shall listen to bad reports, shall live quietly (in peace) on earth.

Some Examples in regard to the second third person.* †

AFFIRMATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Minwendamowan na ossan, oma tchi bi-ijanid? Is his father willing that he should come here?

Apitchi kashkendamowan omisseian. His sisters are very sad (lonesome.)

And so forth in all the tenses that are derived from the present.

IMPERFECT AND PLUPERFECT TENSES.

O widigemaganan inendamobanin tchi gishpinadonid aki. It was the will of his wife, (or, her husband,) to buy land.

Onigiigon inendamobanin tchi widjemad iniw ikwewan. It was the will of his parents that he should marry that woman.

Gi-sagaamobanin witan, bwa pindigenid ogwissan. His brother-in-law had gone out, before his son came in.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Kishpin ossan minwendaminid, ta-bi-ija oma. If his father is willing, (consenting,) he will come here.

* See page 72.

† One Half of this sentence is at the top of page 176 of the original and the other half is on p. 177. I have placed both parts here.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Kawin minwendansiwan ossan tchi madjanid. His father is not willing that he should go away.

Kawin na geget omisseian kashkendansiwan?Are his sisters not really sad (lonesome?)

IMPERFECT AND PLUPERFECT TENSES.

Kawin o widigemaganan inendansibanin tchi bosinid. It was not the will of his wife, (or, her husband,) to embark.

Kawin onigiigon inendansibanin tchi widigemad iniw ikwewan. It was not the will of his parents that he should marry that woman.

Kawin mashi gi-sagaansibanin witan, api pandigenid ogwissan.

His brother-in-law had not yet gone out, when his son came in.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Kishpin ossan minwendansinig, kawin ta-bi -ijassi. If his father is not willing, (not consenting,) he will not come.

Apegich mashkawendaminid ogwissan, tchi mino-ijiwebisinid. I wish his sons would firmly resolve to behave well.

And so on in the other tenses.

PLUPERFECT TENSE.

Kishpin ogin minwendaminipan, da- gi-widige aw oshkinigik-we. That young woman would have married, had her mother given her consent.

Wewib sagaaminipan ossaieian, kawin da-gi-gikandissim. Were his brother gone out immediately, there would have been no quarreling.

PARTICIPLES.

PRESENT TENSE.

Kawin Kije-Manito o sagiassin enamianidjin aiaganwetamini-djin. God does not love Christians who are disobedient, (who contradict.)

Kawin awiia gwaiak enamiad o wissokawassin metchi-dodami-nidjin. No true Christian associates with those that are doing wrong.

IMPERFECT TENSE.

Paul o sagiabanin oshimeibanin, mojag meno-inendaminipa-nin. Paul loved his deceased brother who always had good intentions, (a good will.)

John o sagiabanin o widigemaganibanin, mojag menwendami-nipanin. John loved his deceased wife, who always was contented (cheerful.)

Form the other tenses of these participles after these two.

Kishpin mashkawendansinig ogwissan , kawin ginwenj ta-mino-ijiwebisissiwan. If his sons have not a firm resolution, they will not long behave well.

formed after the present participles after these two.

PLUPERFECT TENSE.

Kishpin ogin minwendansinigoban, kawin da-gi-widigessi nimi-sse. My sister would not have married, had her mother not given her consent.

Ossaieian sagaansinigoban wewib, da-gi-gikandim. Were his brother not gone out immediately, there would have been quarrelling.

PARTICIPLES.

PRESENT TENSE.

Debendjiged o nitá-jaweniman enamianidjin wika aiagonwe-tansinigon. The Lord loves Christians who never contradict, (disobey.)

Kawin awiia gwaiak enamiad o widokawassin meno-dodansi-nigon. No true Christian helps those, (keeps company with those,) who act not right.

IMPERFECT TENSE.

John kawin gwetch o sagiassibanin ossaieibanin wika menoine-ndansinigobanin. John did not much love his deceased brother, who never had a good will.

Paul kawin o sagiassibanin o widigemaganibanin, wika menwe-ndansinigobanin. Paul did not love his deceased wife, who never was contented.

III. CONJUGATION.

To this Conjugation belong the *intransitive* or neuter verbs, that end at the third person singular, present, indicative, in *in* or *on*; and they likewise end so at the first person.

Here are some of the verbs of this description.

FIRST PERSON.	THIRD PERSON.
Nin dagwishin, I arrive;	*dagwishin*.
Nin pangishin, I fell;	*pangishin*.
Nind ápitchishin, I fall hard;	*apitchishin*.
Nind agódjin, I hang; or I am on high;	*agódjin*.
Nin jingishin, I am lying;	*jingishin*.
Nin minoshin, I lie well;	*minoshin*.
Nin twáshin, I break through the ice;	*twáshin*.
Nind ojáshishin, I slide, or wide;	*ojáshishin*.
Nind osámidon, I speak to much;	*osámidon*.
Nin danánagidon, I talk;	*danánagidon*.
Nin mishidon, I have a long beard;	*mishidon*.

AFFIRMATIVE FORM.	NEGATIVE FORM.
INDICATIVE MOOD.	
PRESENT TENSE.	
Nin dagwishin, I arrive,*	*Kawin si*,
ki dagwishin,	*Kawin si*,
dagwishin,	*Kawin si*,
dagwishinim, one arrives, they arrive,	*Kawin sim*,
(on arrive,)	
nin dagwishinimin,†	

ki dagwishinim,
dagwishinog,

Kawin simin,
Kawin sim,
Kawin siwag.

* See *Remark* 4. p. † See *Remark* 3. p. 102.
102.

IMPERFECT TENSE.

Nin dagwishininaban, I arrived,	*Kawin sinaban*,
ki dagwishininaban,	*Kawin sinaban*,
dagwishinoban,	*Kawin siban*,
nin dagwishiniminaban,	*Kawin siminaban*,
ki dagwishinimwaban,	*Kawin simwaban*,
dagwishinobanig,	*Kawin sibanig*.

PERFECT TENSE.

Nin gi-dagwishin,..I have arrived,	*Kawin si*,
ki gi-dagwishin,	*Kawin si*,
gi-dagwishin,	*Kawin si*.

Etc., as above in the present tense, always prefixing *gi-*, to the verb.

PLUPERFECT TENSE.

Nin gi-dagwishininaban,..I had arrived,	*Kawin sinaban*,
ki gi-dagwishininaban,	*Kawin sinaban*.

Etc., as above in the imperfect tense, always prefixing gi-, to the verb.

FUTURE TENSE.

Nin ga-dagwishin, I will arrive,	*Kawin si*,
ki ga-dagwishin,	*Kawin si*,
ta-dagwishin,	*Kawin si*,
ta-dagwishinim,	*Kawin sim*,
nin ga-dagwishinimin,	*Kawin simin*,
ki ga-dagwishinim,	*Kawin sim*,
ta-dagwishinog,	*Kawin siwag*.

SECOND FUTURE TENSE.

Nin ga-gi-dagwishin, I shall have arrived,	*Kawin si*,
ki ga-gi-dagwishin,	*Kawin si*,
ta-gi-dagwishin,	*Kawin si*,

Etc., as above.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Dagwishinàn,* if I arrive,	*siwàn*,
dagwishinan,	*siwan*,
dagwishing,	*sig*,
dagwishining,	*sing*,
dagwishinàng, if we arrive,	*siwàng*,
dagwishinang, if we arrive,	*siwang*,
dagwishineg,	*siweg*,
dagwishinowad,	*sigwa*,

PERFECT TENSE.

Gi-dagwishinàn, because I have arrived, or when I arrived.	*siwàn*,
gi-dagwishinan,	*siwan*,

Etc., as above in the present tense, prefixing *gi-*, to the verb.

PLUPERFECT TENSE.

Dagwishinàmban, if I had arrived,	*siwàmban*,
dagwishinamban,	*siwamban*,
dagwishingiban,	*sigoban*,
dagwishiningiban,	*singiban*,
dagwishinàngiban, if we had arrived,	*siwàngiba*
dagwishinangoban, if we had arrived,	
dagwishinegoban,	
dagwishinowapan,	

n, siwangoban, siwegoban, *sigwaban.*

* See the Remarks concerning this and the following two tenses, p. 116.

FUTURE TENSE.

Ge-dagwishinán, that I shall arrive, *siwàn*,
ge-dagwishinan, *siwan*,
Etc., as above in the *present tense*, prefixing *ge-*.

SECOND FUTURE TENSE.

Ge-gi-dagwishinàn,..that I shall have arrived, *siwan*,
ge-gi-dagwíshinan, *siwàn*,
Etc., as above in the *present tense*, prefixing *ge-ge-*.

CONDITIONAL MOOD.

PRESENT TENSE.

Nin da-dagwishin,..I would arrive, or I ought to arrive, *si*.
ki da-dagwishin, *Kawin si*,
da-dagwishin, *Kawin si*,
da-dagwishinim,..they would arrive, (on arrive rait,) *Kawin sim*,
nin da-dagwishinimin, *Kawin simin*,
ki da-dagwishinim, *Kawin sim*,
da-dawishinog, *Kawin siwag*,

PERFECT

Nin da-gi-dagwishin,..I would have arrived, or I ought to have arrived. *Kawin si*,
ki da-gi-dagwishin, *Kawin si*,
da-gi-dagwishin, *Kawin si*,
da-gi-dagwishinim, *Kawin sim*,
nin da-gi-dagwishinimin, *Kawin simin*,
ki da-gi-dagwishinim, *Kawin sim*,
da-gi-dagwishinog, *Kawin siwag*,
Ge-gi-dagwishinàn, that I would have arrived, *Kawin si*.

Etc., as above in the *second future* of the subjective mood.

IMPERATIVE MOOD.

Dagwishinin, arrive thou, *dagwishinokan*, arrive thou,
ta-dagwishin, let him (her, it) arrive.
ta-dagwishinim, let them arrive (qu'on arrive,)
dagwishinda, let us arrive,
dagwishinog, arrive, ye,
ta-dagwishinog, let them arrive

Kego gen,
Kego gen,
Kego si,

Kego sim,

Kego sida,
Kego gegon,
Kego siwag.

PARTICIPLES.

PRESENT TENSE.

Nin degwishinàn, I who arrive, *kin degwishinan*, thou who arrive, *win degwishing*, *degwishining*, *ninawind degwishinàng*, we that arrive, *kinawind dégwishinang*, we that arrive, *kinawa degwishineg*, *winawa degwishingig*,

siwàn,
siwan,
sig,
sing,
siwàng,
siwang,
siweg,
sigog.

IMPERFECT TENSE.

Nin degwishinàmban, I who arrived,	*siwàmban*,
kin degwishinamban,	*siwamban*,
win degwishiniban,	*sigoban*,
ninawind degwishinangiban,	*siwàngiban*,
kinawind degwíshinangoban,	*siwangoban*,
kinawa degwishinegoban,	*siwegoban*,
winawa degwishingibanig,	*sigobanig*.

PERFECT TENSE.

Nin ga-dagwishinàn, I who have arrived,	*siwàn*,
kin ga-dagwíshinan,	*siwan*.

Etc., with the terminations of the *present*, and prefixing *ga-*, to the verb.

PLUPERFECT TENSE.

Nin ga-dagwishinàmban, I who had arrived,	*siwàmban*,
kin ga-dagwíshinamban,	*siwamban*.

Etc., putting the terminations of the *imperfect*, and prefixing *ga-*.

FUTURE TENSE.

Nin ge-dagwishinàn, I who shall arrive, *kin ge-dagwáshinan*, Etc., after the *present*, prefixing *ga-*. *siwàn*, *siwan*.

SECOND FUTURE TENSE.

Nin ge-gi-dagwishinàn, I who shall have arrived *kin ge-gi-dagwíshinan*, Etc., after the present, prefixing *ge-gi-*. *siwàn*, *siwan*.

Review diligently the *Remarks* and *Notes* of the two preceding Conjugations, and mind them well; especially the *Rules* and *Remarks* regarding the *CHANGE*.

REMARK. In regard to the *conditional* mood of these Conjug-uations it must be observed, that only two tenses, the *present* and the *perfect* , are commonly used in it. A third one, called the *second perfect tense*, can be expressed; as; *Nin da-gi-ikitona-ban*; *nin da-gi-inendanaban*, etc. But it is not in common use; therefore it is omitted in the papadigms. (To this tense, the 1st Number of REMARK 8, page 119, is partly alluding.)

EXAMPLES ON THE III. CONJUGATION.

INDICATIVE MOOD.

PRESENT TENSE.

Nin mánishin, *kawin nin minoshinsi*, *ikito aw aiákosid*. I lie uncomfortable, I don't lie well, says that sick person.

Ki da-gashkibás, *ki kitchi mishidón*, *goshá*. Thou oughtst to share; thy beard is very long indeed.

IMPERFECT TENSE.

Keiabi jingishinobanig ba-madjaian. They were yet in bed when I started to come here.

Geget kid osámidonimwaban tibikong; *apegish nawátch bisán abiieg*. You spoke too much indeed last night; wish you would be more quiet.

PERFECT TENSE.

Nissing nin gi-pangishin pitchinago, *mikwaming gi-bimosse-ian*; *nijing dash nin gi -twáshin*. I fell three times yesterday, walking on the ice; and I broke through twice.

Nin gi-kitchi-kijikamin anawi, *kawin dash gwaiak nin gi-dag-wishinsimin*; we went on very fast, but still we did not arrive in due time.

PLUPERFECT TENSE.

Ginwenj Jesus gi-agódjinoban tchibaiátigong, *bwa nibod*; Jesus had hung long on the cross, before he died.

Kawin mashi kakina gi-dagwishinsibanig, *api maiadjigagik-weng*; all had not yet arrived, when the sermon began.

FUTURE TENSE.

Aw ikwe mikwaming bemossed ta-ojashshin ganabatch, *ta-apitchishin dash*. That woman who walks on the ice, will probably glide and fall hard.

Kawin minawa nin ga-osámidonsimin, manádad iw; we will no more talk too much, it is wrong.

SECOND FUTURE TENSE.

Nin ga-gi-dagwishin iwapi , mi dash wedi tchi wábandiiang; I shall have arrived by that time, and so we will see each other there.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Ambe bisan bimosseiog tchi pakitéshinsiweg; walk carefully lest you fall.

Widókaw aw aiakosid, tchi gwekishid; assist that sick person, in turning on the other side.

Apegish bisánishiieg, kwiwisensidog; I wish you would lie still, boys.

PERFECT TENSE.

Bibonong, gi-twashinán, gega nibikang nin gi-dapiné . Last winter, when I broke through the ice, I almost perished in the water.

Gi-ápitchishinan, mi wendji-akosiian; thou art sick, because thou fellest so hard.

PLUPERFECT TENSE.

Osamidonsiwegoban, kawin awiia da-gi-nishkadisissi; had you not talked too much, nobody would have been mad.

Dagwishinàmban (or *gi-dagwishinàmban*) *megwa oma aiad, nin da-gi-gagwedjima gego*; had I arrived while he was here, I would have asked him a question.

FUTURE TENSE.

Mino ganawéndisoiog, kawin ki kikenansinawa api ge-dag-wishing anishinabe Ogwissan. Beware well, for ye know not when the Son of man shall come.

Iaïgwa ishpi-gijigad; anin minik ge-jingishinowad keiabi? It is already late; how long will they yet lie in bed?

Mi iwapi kitchi agáming ge-gidagwishinàn méwija; at that time I shall have arrived in Europe long ago.

CONDITIONAL MOOD.

PRESENT TENSE.

Kitchi batadowining waïba ki da-pangishin, kishpin wissoka-wad aw oshkinawe; thou wouldst soon fall in great sins, if thou frequented that young man.

Kawin ow api ki da-jingishinsim oma, ki da-anokim sa; at this hour you ought not to lie here, you ought to be at work.

PERFECT TENSE.

Nin da-gi-minoshin tibikong, akosissiwamban; I would have lain comfortably last night, had I not been sick.

Nibikang da-gi-pangishinog abinodjiiag, bi-ijassiwàmban; the children would have fallen in the water, had I not come here.

Mi api ge-gi-dagwishinan, or, *ge-gi-dagwishinamban*;* it is at that time I would have arrived.

IMPERATIVE MOOD.

Bisánishin, nibán, kego bápiken; lie still, sleep, do not laugh.

Bi-dagwishinokan minawa wábang; *nin miwéndamin bi-ijáian*.

Please come tomorrow again; we are happy when thou comest.

Kego ta osámidonsi aw ikwe; let that woman not speak so much.

Tà-gwékishin aw aiákosid inini; let that sick man turn on the other side.

Kego osam danánagidonsida, ki nondágonan Debéndjiged; let us not talk too much, the Lord hears us.

Bi-dagwishinog naningim, bi-wabamig mekatewikwanaie; come often here, come to see the Missionary.

Bisan bimosseiog, kego pangishingegon; go on quietly, don't fall.

Ta-ishkwa-danánagidonog anotch ekitodjig; let them cease to talk, those that speak so much,

* See *Remark* 8, page 119.

PARTICIPLES.

PRESENT TENSE.

Kitchi onijishiwag anangog ishpiming egodjingig; the stars on high are very beautiful.

Kinawa besánishiieg kabé-gijig, geget ki kitimishkim; you who are lying still all day long, you are really lazy.

IMPERFECT TENSE.

Kinawa kabé-bibon pekiteshinsiwegoban, geget ki mino gana-wénindisom bimosseieg. You who never fell all winter, you walk with great precaution indeed.

Ininiwag nomaia ba-dagwishingibanig nin gia-wabamag non-gom; I have seen to-day the men that arrived here a short time ago.

PERFECT TENSE.

Aw Abinodji ga- jingishing ningoting pijikiwigamigong, mi aw Debendjiged ki Kije-Manitominan. The Child that lay once in a stable, is the Lord our God.

Jawendágosiwag wika ga-pangishinsigog kitchi batadowining; happy are they who never fell in a great sin.

PLUPERFECT TENSE.

Mi ogow anishinabeg ga-twashingibanig awássonago; these are the Indians that broke through the ice the day before yesterday.

Anindi ejad aw inini ga-dagwishingiban oma sigwanong?

Where is that young man that had arrived here last spring?

FUTURE TENSE.

Mi aw ge-danánagidong minawa kabégijig; she is the one that will talk again all day.

Oma ge-gawishimodjig, mi igiw geget ge-minoshinsigog; those who will lie down here, will indeed not lie comfortable.

SECOND FUTURE TENSE,

Kakina igiw ge-gi-dagwishinsigog anamiewigamigong, tchi bwa madjitad mekatewikwanaie, kawin ta-mino-dodansiwag.

All those that shall not have arrived at the church, before the priest begins the service, will not do right.

III. DUBITATIVE CONJUGATION.

AFFIRMATIVE FORM. NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Nin dagwishinimidog, I arrive perhaps, *Kawin simidog, ki dagwishinimidog, Kawin simidog, dagwishinodog, Kawin sidog, dagwishinimidog*, one arr. perh *Kawin simidog, nin dagwishiniminadog, Kawin siminadog, ki dagwishinimwadog, Kawin simwadog, dagwishinodogenag, Kawin sidogenag*.

After this present tense are formed the *perfect* and the *future* tenses; as: *Nin gi-dagwishinimidog*; etc. . .

PLUPERFECT TENSE.

Gi-dagwishinowàmban, I had perh ar riv ed , *Kawin sinowàmban*,

gi-dagwishinowamban, *Kawin sinowamban*,
gi-dagwishinogoban, *Kawin sigoban*,
gi-dagwishinowàngiban, *Kawin sinowàngiban*,
gi-dagwishinowangoban, *Kawin sinowangiban*,
gi-dagwishinowegoban, *Kawin sinowegoban*,
gi-dagwishinogwaban, *Kawin sigwaban*.

SUBJUNCTIVE MOOD.

PR

PRESENT TENSE.

Degwishinowànen, that I perh. arrived, *siwànen*,

degwishinowanen, *siwanen*,

degwishinogwen, *sigwen*,

degwishinowàngen, (that we perhaps arrived.) *siwàngen*, *siwangen*,

degwishinowegwen, *siwegwen*,

degwishinowagwen, *siwagwen*.

After this present tense are formed the *perfect* and *future* tenses; as: *Ga-dagwishinowànen*, . . . *ge-dagwishinowànen*. . .

PLUPERFECT TENSE.

Dagwishinowàmbánen, if I had arrived

siwàmbánen,

I suppose,

dagwishinowambanen,*siwambanen*,
dagwishinogobanen,*sigobanen*,
dagwishinowàngibanen, (I suppose if we *dagwishinowangobanen*, had arrived) *dagwishinowegobanen*, *dagwishinowagobanen*,

siwàngibanen,
siwangobanen,
siwegobanen,
siwagobanen.

PARTICIPLES.

PRESENT TENSE.

Nin degwishinowànen, I who arrive perhaps,
kin degwishinowanen,
*win degwishinog*wen,
ninawind degwishinowàngen, we who arrive perhaps, *kinawind degwishinowangen*, we who arrive perhaps,
kinawa degwishinogwenag,
winawa degwishinowegwen.

PRESENT TENSE.

Nin degwishinsiwànen, I who do perhaps not arrive.
kin degwishinsiwanen,

win degwishinsigwen,
ninawind degwishinsiwàngen, we who do perhaps not arrrive.
kinawind degwishinsiwangen, we who do perhaps not arrrive.
kinawa degwishinsiwegwen,
winawa degwishinsigwenag.

After this present tense are formed the *perfect* and *future* tenses; as: *Nin ga-dabwishinowanen*, . . . *Nin ge-dagwishino-wanen*. . . .

PLUPERFECT TENSE.

Nin ga-dagwishinowàmbánen, I who had perhaps arrived. *kin ga-dagwishinowambanen*, *win ga-dagwishinogobanen*,

ninawind ga-dagwishinowàngibanen, we who had perhaps a.

kinawind ga-dagwishinowangobanen, we who had perhaps a.

kinawa ga-dagwishinowegobanen,

winawa ga-dagwishinogobanenag.

PLUPERFECT TENSE.

Nin ga-dagwishinsiwàmbánen, I who did perhaps not a. *kin ga-dagwishinsiwambanen*, *win ga-dagwishinsigobanen*,

ninawind ga-dagwishinsiwàngibanen, we who did p. n. a.

kinawind ga-dagwishinsiwangobanen, we who did p. n. a.

kinawa ga-dagwishinsiwegobanen,

winawa ga-dagwishinsigobanenag.

EXAMPLES ON THE III. DUBITATIVE. CONJUGATION.

INDICATIVE MOOD.

PRESENT TENSE.

Osam waïba nin dagwishinimidog, *kawin awiia oma aïassi*. I arrive perhaps too soon, there is nobody yet here.

Kawin naningim ki pangishinsimidog, *apitchi sa wewenï ki bimosse*. Thou fallest probably not often, because thou walkest very well, (cautiously.)

PERFECT TENSE.

Gi-dagwishinodogenag ga-biindjig; *awiwabamadanig*. The expected persons have probably arrived; let us go and see them.

Ki gi -jingishinimidog keiabi ki nibaganing jeba, *api madwess-ing kitotágan*; *na*? Thou hast probably been yet lying in thy bed this morning, when the bell rang; hast thou not?

PLUPERFECT TENSE.

Gega gi-nibowag nij anishinabeg; *niwing kiwe gi-ani-twáshi-nogwaban bwa oditamowad miniss*. Two Indians have almost perished; they had broken through the ice four times (they say,) before they reached the island.

Gi-dagwishinogoban koss odenang bwa bi-madjaiàn, kawin dash nin nin gi- wabamassi. Thy father had arrived in the village, (so it was said,) before I left, but I have not seen him.

FUTURE TENSE.

Wabang ta-dagwishinodogenag ninigiigog. *Geget nin ga- kitchi-minwendam tchi wabamagwa*. To -morrow will perhaps arrive my parents. I will be happy indeed to see them.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Endogwen keiabi wesamidonotowagwen igiw ikwewag, waiesh-kat ga-ijiwebisiwad. I don't know whether these women are yet so talkative, as they have been at first.

Namandj wendji- jingishinogwen keiabi; *gonima akosi-dog*. I don't know why he is yet in bed; he is perhaps sick.

PERFECT TENSE.

Gi-ano-akawabamawag kid inawemaganag pitchinago. *Gonima ga-dagwishinowagwen*; *awi-gagwedwen*. Thy relations have been expected (looked for) yesterday. They have perhaps arrived; go and ask.

Nin kitimagénima aw aiakosid inini; *endogwen ga-mi -noshi-nogwen tibikong*. I pity that poor sick man; don't know whether he lay comfortable last night.

PLUPERFECT TENSE.

Kawin nin kikenimassig kissaieiag tchi gi-dagwishino-wagoba-nen odenang, bwa-sakidenig. I don't know whether your brothers had arrived in the village, (town, city,) before the fire broke out.

Nawátch mino aia kiga; endogwen tchi gi-jingishinogobanen keiabi nibaganing pitchinago ba-madjaian. Thy mother is somewhat better; I don't know whether she had yet been confined to bed yesterday when I went away.

FUTURE TENSE.

Nita mikwaming bimosse nongom kabé-gijig; namandj dassing ge- pakiteshinogwen. My brother-in-law is traveling today on the ice all day; I don't know how often he will fall.

PARTICIPLES.

PRESENT TENSE.

Kin pengishínsiwanen wika kitchi batadowining, geget ki jawendagos. Thou who perhaps never fallest in a mortal sin, thou art happy indeed.

Kawin ganabatch wika dagwishinsiwag oma. Awenenag igiw wika degwishinsigwenag? They perhaps never come here. Who are they that perhaps never come?

PERFECT TENSE.

Awegwen ga-jingishinogwen nin nibaganing nonda-gijig. I don't know who has lain down on my bed during the day.

Kinawa ga-pangishinowegwen naningim kitchi batadowining, bwa bi -aiad oma mekatewikwanaie, nongom weweni anwenin-disoiog. You who have perhaps often fallen in grievous sins,

before a Missionary was here, repent now sincerely.

PLUPERFECT TENSE.

Winawa nitam ga-gabeshigob anenagoma, bwa kinawind dagwishinang, gi-ojitogwaban ow kitigan. Those that first had settled here, before we arrived, have made this field, (or garden.)

FUTURE TENSE.

Kwiwisensidog, pisindamog: *Awegwen osam wika ge-dagwish-inogwen kikinoamading, ta-ánimisi*. Boys, listen: Whosoever shall come too late to school, shall be punished (or shall suffer.)

A few examples in regard to the second third person.*

AFFIRMATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Akosiwan onidjanissan, jingishinon nibaganing. His child is sick, it is lying on a bed, (or, his children are sick, etc.) *William ossan bi - dagwishinon*. William's father is coming here. And so on in all the tenses.

IMPERFECT AND PLUPERFECT TENSES.

Nibiwa od inawemaganan dagwishinobanin pitchinago. Many of his relations arrived yesterday.

Aw ikwe odanissan apitchishinobanin awassonago. The little daughter of this woman fell hard the day before yesterday.

Aw anishinabe ogwissan nijing gi-twashinobanin, bwa dagwi-shininid oma; this Indian's son had broken twice through the ice, before he arrived here.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Kishpin o widigemaganan dagwishininid, kawin minawa ta-madjassiwan. If her husband comes, he will not go away any more.

* The first half of this sentence is at the top of page 196 of the original book and the second half is on the top of page 197 of the original book. I have combined them at this location where it seems appropriate.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Agawa akosiwan onidjanissan, kawin jingishinsiwan nibaga-ning. His child is a little sick; it is not lying in bed, (or, his children are a little sick, etc.)

Kawin mashi William ossan dagwishinsiwan. William's father arrives not yet.

derived from the present.

IMPERFECT AND PLUPERFECT TENSES.

Kawin mashi ogin dagwishinsibanin. His mother did not yet arrive.

Kawin oma mikanang apitchishinsibanin aw ikwe odanissan. The little daughter of this Woman did not fall on this road here.

Kawin nijing gi -twashinsibanin aw anishinabe ogwissan, mi eta abiding. This Indian's son had not broken twice through the ice, but only once.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Missawa dagwishinsinig o widigemaganan, kawin nongom biboninig ta-madjassi. Although her husband arrive not, she will not go away this winter.

Kishpin keiabi jingishininid ogwissan, geget kitimiwan. If his sons are yet in bed, they are really lazy.

And so on in all the tenses.

PLUPERFECT TENSE.

Kishpin dagwishininipan omishomissan api pandigeian, nin da-gi- wabamiman. Had his grand-father arrived when I came in, I would have seen him.

Dagwishininipan witan megwa imaaiaiàn, nin da-gi-biwidjiwiman. Had his brothers-in-law arrived while I was there, I would have brought them here, (or, I would have come here with them.)

PARTICIPLES.

PRESENT TENSE.

Aw inini endasso-tibikadinig o ganawabaman anangon ishpi-ming egodinidjin. This man is gazing every night on the stars that are (hanging) on high.

Aw ikwe o ganaweniman onidjanissan ima jengishininidjin.

This woman is watching over her child that is lying there.

PERFECT TENSE.

Iniw ogwissan , pitchinago ga-dagwishininidjin, gi-bimossewan oma. His son that arrived yesterday, went by here.

Mi iniw od opwaganan assining ga-pangishininidjin. This is his pipe that fell down on a stone.

Kishpin keiabi jingishinsinig ogwissan, nin ga-wabamiman wakaiganing. If his sons are no more in bed, I will see them in the house.
derived from the present.

PLUPERFECT TENSE.

Kishpin dagwishinsinigoban omishomissan megwa ima aiaiàn, kawin nin da-gi-wabamassi. Had his grand-father not arrived while I was there, I would not have seen him.

Dagwishinsinigoban witan megwa ima aiaiàn kawin nin da-gi-ganonidissimin. Had his brothers-in-law not arrived while I was there, we had not spoken to each other, (or, conversed.)

PARTICIPLES.

PRESENT TENSE.

Kikinoamagewinini kawin o minwenimassin iniw abinodjiian wika kikinoamading degwishinsinigon. The teacher does not like those children that never come to school.

Iniw onidjanissan mashi jengishinsinigon, waïba ta-gawishi-mowan. Those of her children that are not yet lying (in bed), will soon go to bed.

PERFECT TENSE.

Iniw ogwissan, pitchinago ga- dagwishinsinigon, wabang ta-bi-aiawan oma. His son who did not arrive yesterday, will be here tomorrow.

Mi iniw widjikiweian, wika ga-pakiteshinsinigon bibonong.
This is his brother who never fell last winter.

Here now, dear reader, you are at the most important and the most difficult of all our Conjugations.

To this Conjugation belong all the transitive or active verbs animate, ending at the third person singular, present, indicative, in *an*. The object upon which acts the subject of these verbs, is always contained in the verb itself. So, *nin wábama*, does not mean: I see; but, I see him, (her, it.)

All the verbs belonging to this Conjugation end in *a* at the first person singular, present, indicative. This final *a* is placed among the terminations, to facilitate the conjugating process of these verbs; and this *a* does not belong to the body of the verb. See the imperative mood of this first paradigm, and the passive voice, p. 224.

NOTE. In the following two paradigms you will find the singu-lar in the first column of the page in full, and the terminations of the plural in the second column.

Here are some verbs of the IV. Conjugation.

FIRST PERSON.	THIRD PERSON.
Nin wábandaa, I show him, (her, it;)	*Nin widigéma*, I live with him, (her, it;)
Nin nibea, I put him (her, it,) to sleep;	*Nin jingénima*, I hate him, (her, it;)
Nin ságia, I love him, (her, it;)	
Nind ámoa, I eat him, (her, it;)	
Nin nóndawa, I hear him, (her, it;)	
Nin wábama, I see him, (her, it;)	

Nin nakomá, I promise him, (her, it;)
Nin pisíndawa, I listen to him, (her, it;)
Nind anóna, I employ him, (her, it;)
Nind assá, I put him, (her it;)

o wabanda an, o nibean, o sagian, od amoan, o nondawan, o wabaman, o widigeman, o jingenima n, o nakoman, o pisindawa n, od anonan, od assan.

REMARK. As the *Otchipwe* language makes no distinction of the two sexes in the personal pronouns, the pronouns of all the three genders ought to be expressed in English, in some instances. But, to make it shorter and easier, we will ordinarily ex-press only the *masculine* pronouns; and the *feminine* and *neuter* will be understood. So, for instance, *Nin wabama*, can mean, I see *him*, I see *her*, I see *it*, (some animate object.) *Waiabamád*, can mean, *he* , *she* , or *it*, who sees *him*, *her*, or *it*. Instead of this we will only say: *Nin wabama*, I see him; *waia-bamád*, he who sees him, etc., etc. The feminine and neuter pronouns will be understood,

ACTIVE VOICE.

AFFIRMATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

SINGULAR.	PLURAL.
Nin wabama, I see him,	*ag*,
ki wabama,	*ag*,
o wabaman,*	*an*,
nin wabamánan,†	*ánanig*,
ki wabamáwa,	*áwag*,
wabamáwan,	*áwan*.

IMPERFECT TENSE.

Nin wabamaban, I saw him,	*abanig*,
ki wabamaban,	*abanig*,
o wabamabanin,	*abanin*,
nin wabamanaban,	*anabanig*,
ki wabamawaban,	*awabanig*,
o wabamawabanin,	*awabanin*.

* see page 94. † See *Remark* 3. p. 102.

PERFECT TENSE.

SINGULAR.	PLURAL.
Nin gi-wabama, I have seen him,	*ag*,
(or,	
I saw him,)	
ki-gi-wabama,	*ag*,
o gi-wabaman,	*an*,
nin gi-wabamanan,	*anani*
ki gi-wabamawa,	*g*,
o gi-wabamawan,	*awag*
	,
	awan
	.

PLUPERFECT TENSE.

Nin gi-wabamaban, I had seen him	*abani*
(or,	*g*,
I saw him,)	
ki gi-wabamaban,	*abani*
	g.

Etc., after the above *imperfect tense*, prefixing *gi-*.

FUTURE TENSE.

Nin ga-wabama, I will	*ag*,
see him, *ki ga-wábama*,	*ag*.

Etc., after the above *present tense*, prefixing *ga-*.

SECOND FUTURE TENSE.

Nin ga-gi-wabama, I shall have	*ag*,
seen him, *ki ga-gi-wabama*,	*ag*.
Etc., likewise after the *present tense*,	*g-*.
prefixing *ga-*	*i*

SUBJUNCTIVE MOOD.

PRESENT TENSE.

*Wábamag,** if I see him,
wábamad,

wabamàd,	*agwa,* *adwa,* *àd.*

* See the *Remarks* concerning this and the following two tenses, p, 116.

SINGULAR.	PLURAL.
wabamangid, (*ninawind*,)*	*angidwa*,
wabamang, (*kinawind*,)	*angwa*,
wabameg,	*egwa*,
wabamawad,	*awad*.

PERFECT TENSE.

Gi-wábamag, when I saw him,	*agwa*,
gi-wábamad,	*adwa*.

Etc., as above in the *present* tense, prefixing *gi-*.

PLUPERFECT TENSE.

Wábamagiban, had I seen him,	*agwaban*,
	adwaban,
wábamadiban,	*apan*,
wábamapan,	*angidwaban*,
wábamangidiban,	*angwaban*,
wábamangoban,	*egwaban*,
wábamegoban,	*awapan*.
wábamawapan,	

FUTURE TENSE.

Ge-wabamag, that I shall see him,	*agwa*,
	adwa.
ge-wabamad,	

Etc., as above in the present tense, prefixing *ge-*.

SECOND FUTURE TENSE.

Ge-gi-wábamag, that I shall have seen him,	*agwa*,
ge-gi-wábamad,	*adwa*.

Etc., likewise after the present tense, prefixing *ge-gi-*.

* See *Remark* 3. p. 45.

CONDITIONAL MOOD.

PRESENT TENSE.

SINGULAR.	PLURAL.
Nin da- wabama, I would see him, or I ought to see him,	*ag*,
k da-wabama,	*ag*,
i da-wabaman,	*an*,
o da-wabamánan,	*ánani*
ni da-wabamáwa,	*g*,
n da-wabamáwan,	*áwag*
k	,
i	*áwan*
	.

PERFECT TENSE.

Nin da- gi- wabama, I would have seen him, I ought, etc.,	*ag*,
ki da- gi-wabama,	*ag*.
Etc., after the *present tense*,	
Ge-gi-wabamag, that I would have seen him	*agwa*.

IMPERATIVE MOOD.

Wábam, see him, (thou,)	*akan*,
wábamákan, please see him,	*an*, *ádani*
o ga-wábaman, let him see him,	*g*,
wabamáda, let us see him,	*ig*,
wábamig, see him, (you,)	*awan*
o ga-wabamawan, let him see him,	.

PARTICIPLES.

PRESENT TENSE.

SINGULAR.

Nin waiábamag, I who see him,
nin waiábamag, he whom I see,
kin waiábamad, thou who seest him,
win waiábamad, he whom thou seest,
win waiábamàd, he who sees him.

waiábamadjin, he
iniw whom he sees,
waiábamangid, we
ninawind who see him,
waiábamang, we
kinawind who see him,
waiábamangid, he
win whom we see,
waiábamang, he
win whom we see,
waiábameg, you
kinawa who see him,
waiábameg, he
win whom you see,
waiábamadjig,*
winawa they who see him,
waiábamàwadjin,
iniw he whom they see.

PLURAL.

waiábamagwa, I
Nin who see them,
waiábamagig, they
winawa whom I see,
waiábamadwa,
thou who seest
kin them,
waiábamadjig, they
winawa whom thou seest,
waiábamàd, he
win who sees them,
waiábamàdjin, they
iniw whom he sees,
waiábamangidwa,
ninawind we who see them,
kinawind *waiábamangwa*,

we who see them,
waiábamangidjig,
winawa they whom we see,
waiábamangog,
winawa they whom we see,
waiabamegwa, you
kinawa who see them,
waiábamegog, they
winawa whom you see,
waiábamàdjig, they
winawa who see them,
waiábamàwadjin,
they whom they
iniw see.

IMPERFECT TENSE.

SINGULAR

Nin waiabamágiban, I who saw him, *win waiabamágiban*, he whom I saw,
kin waiábamadiban, thou who sawest him, *win waiábamadiban*, he whom thou sawest.

* See *Remark* p. 26

win waiábamapan, he who saw him, *iniw waiábamapanin*, he whom he saw, *ninawind waiábamangidiban*, we who saw him, *kinawind waiábamangoban*, we who saw him, *win waiábamangidiban*, he whom he saw, *win waiábamangoban*, he whom he saw, *kinawa waiábamegoban*, you who saw him, *win waiábamegoban*, he whom you saw, *winawa waiábamapanig*, they who saw him, *iniw waiábamawapanin*, he whom they saw.

PLURAL.

Nin waiábamagwaban, I who saw them, *winawa waiábamagibanig*, they whom I saw, *kin waiábamadwaban*, thou who sawest them, *winawa waiábamadibanig*, they whom thou sawest, *win waiábamapan*, he who saw them, *iniw waiábamapanin*, they whom he saw, *ninawind waiábamangidwaban*, we who saw them, *kinawind waiábamangwaban*, we who saw them, *winawa waiàbamangidibanig*, they whom we saw, *winawa waiábamangobanig*, they whom we saw, *kinawa*

waiábamegwaban, you who saw them, *winawa waiábamegobanig*, they whom you saw, *winawa waiábamapanig*, they who saw them, *iniw waiábamawapanin*, they whom they saw.

PERFECT TENSE.

SINGULAR.

Nin ga-wábamag, I who have seen him, *win ga-wábamag*, he whom I have seen, *kin ga-wábamad*, thou who hast seen him.

PLURAL.

Nin ga-wábamegwa , I who have seen them, *winawa ga-wabamagig*, they whom I have seen.

kin ga-wábamadwa, thou who hast seen them.

Etc., after the above *present* tense, prefixing *ga-*, to the verb.

PLUPERFECT TENSE.

SINGULAR.

Nin ga-wábamagiban, I who had seen him, *win ga-wábamagiban*, he whom I had seen.

PLURAL.

Nin ga-wábamagwaban, I who had seen them, *winawa ga-wábamagibanig*, they whom I had seen.

Etc., after the above imperfect tense.

FUTURE TENSE.

SINGULAR.

Nin ge-wábamag, I who shall see him, *win ge-wábamag*, he whom I shall see.

PLURAL.

Nin ge-wabamagwa, I who shall see them, *winawa ge-wabamagig*, they whom I shall see.

Etc., after the present tense, prefixing *ge-*.

SECOND FUTURE TENSE

SINGULAR.

Nin ge-gi-wabamag, I who shall have seen him, *win ge-gi-wabamag*, he whom I shall have seen.

PLURAL.

Nin ge-gi-wabamagwa, I who shall have seen them, *winawa ge-gi-wabamagig*, they whom I shall have seen.

Etc., likewise after the *present* tense, prefixing *ge-gi-*.

		SINGULAR.	*PLURAL.*
Kawin nin		*wábamassi*, I don't see him,	*Kawin assig*,
Kawin	*ki*	*wabamassi*,	*Kawin assig*,
Kawin	*o*	*wábamassi n*,	*Kawin assin*,
Kawin nin		*wábamassiwán an*,	*Kawin assiwananig*,
Kawin	*ki*	*wábamassi wáwa*,	*Kawin assiwawag*,
Kawin	*o*	*wábamassi wáwan*,	*Kawin assiwawan*.

IMPERFECT TENSE.

Kawin nin wabamassiban, I did not see him,
Kawin ki wabamassiban,
Kawin o wabamassibanin,
Kawin nin wabamassiwanaban,
Kawin ki wabamassiwawaban,
Kawin o wabamassiwawabanin,

Kawin assibanig, *Kawin assiwawabanig*,
Kawin assibanig, *Kawin assiwiawabanin*.
Kawin assibanin,
Kawin assiwanabanig,

PERFECT TENSE.

Kawin nin gi-wabamassi, I have not seen him, *Kawin assig*,
ki gi-wabamassi, *Kawin assig*.

Etc., after the *present tense*, prefixing *gi-* to the verb.

PLUPERFECT TENSE.

Kawin nin gi-wabamassiban, I had not seen him *Kawin assibanig*,
ki gi-wabamassiban, *Kawin assibanig*.

Etc., after the *imperfect tense*, likewise prefixing *gi-*

SINGULAR.	PLURAL.
Kawin nin ga-wabamassi, I will not see	*Kawin assig*, see him,
Kawin ki ga-wabamassi,	*Kawin assig*.

Etc., after the present tense, prefixing *ga-*.

SECOND FUTURE TENSE.

Kawin nin ga-gi-wabamassi, I shall not have	*Kawin assig*, seen him,
Kawin ki ga-gi-wabamassi,	*Kawin assig*.

Etc., likewise after the *present tense*, prefixing *ga-gi-*.

SUBJUNCTIVE MOOD. PRESENT TENSE.

Wabamássiwag,* if I don't see him,	*assiwagwa*,
wabamássiwad,	*assiwadwa*,
wabamassig,	*assig*,
abamassiwangid,	*assiwangidwa*,

wabamassiwang, *assiwangwa*,
wabamassiweg, *assiwegwa*,
wabamassigwa, *assigwa*.

PERFECT TENSE.

Gi-wabamassiwag, when I did not see him, *assiwagwa*,
gi-wabamassiwad, *assiwadwa*.

Etc., as above in the *present tense*, prefixing *gi-*.

PLUPERFECT TENSE.

Wabamássiwagiban, if I had not seen him, *assiwagwaban*,

* See *Remarks*, p. 116.

SINGULAR.	PLURAL.
wabamássiwadiban,	*assiwadwaban*,
wabamassigoban,	*assigoban*,
wabamassiwangidiban,	*assiwangidwaban*,
wabamassiwangoban,	*assiwangwaban*,
wabamassiwegoban,	*assiwegwaban*,
wabamassigwaban,	*assigwaban*.

FUTURE TENSE,

Ge-wabamássiwag, when I shall not see him,	*ássiwagwa*, *ássiwadwa*.

ge-wabamássiwad, Etc., after the *present tense*, prefixing *ge-*.

SECOND FUTURE TENSE.

Ge-gi-wabamássiwag, when I shall not have seen him.	*assiwagwa*, *assiwadwa*.

ge-gi-wabamássiwad, Etc., likewise after the *present tense*, prefixing *ge-gi-*.

CONDITIONAL MOOD.

PRESENT TENSE.

Kawin nin da-wabamassi, I would not see him, (or, I ought not to seen him,	*Kawin assig*,

Kawin ki	*da-wabamassi,*	*Kawin assig,*
Kawin	*da-wabamassin,*	*Kawin assin,*
Kawin nin	*da-wabamassiwanan,*	*Kawin assiwananig,*
Kawin ki	*da-wabamassiwawa,*	*Kawin assiwawag,*
Kawin	*da-wabamassiwawan,*	*Kawin assiwawan.*

PERFECT TENSE.

SINGULAR. PLURAL.

Kawin nin Ge-gi-wabámassi, I would not have seen him, or, I ought; etc. *Kawin assig*,

Kawin ki da-gi-wabamassi, *Kawin assig*.

Etc., as above in the *present tense*, always prefixing *gi*-to the verb.

Ge-gi-wabamassiwag, that I would not have seen him, *assiwagwa*.

Etc., as above in the *second future* of the *subjective* mood.

IMPERATIVE MOOD.

Kego wabamaken, don't see him, (thou,) *Kego aken*, *Kego assin*, *Kego assidanig*, *Kego akegon*, *Kego assiwawan*.

Kego o ga-wabamassin, let him not see him,

Kego wabamassida, let us not see him,

Kego wabamakegon, don't see him, (you,)

Kego ga-wabamassiwawan, let them not see him.

PARTICIPLES.

PRESENT TENSE.

SINGULAR.

Nin waiabamássiwag, I who don't see him,

win waiabamássiwag, he whom I do not see,

kin waiabamássiwad, thou who dost not see him,

win waiabamássiwad, he whom thou dost not see, *win waiabamássig*, he who does not see him,

iniw waiabamássigon, he whom he does not see, *ninawind waiabamassiwangid*, we who don't see him, *kinawind waiabamassiwang*, we who don't see him,

win waiabamassiwangid, he whom we do not see, *win waibammassiwang*, he whom we do not see,

kinawa waiabamassiweg, you who don't see him, *win waiabamassiweg*, he whom you don't see, *winawa waiabamassigog*, they who don't see him, *iniw waiabamassigwanin*, he whom they don't see.

PLURAL.

Nin waiabamássiwagwa, I who don't see them,

winawa waiabamássiwagig, they whom I don't see,

kin waiabamássiwadwa, thou who dost not see them,

winawa waiabamássiwadjig, they whom thou dost not see,

win waiabamássig, he who does not see them,

iniw waiabamássigon, they whom he does not see,

ninawind waiabamassiwangidwa, we who don't see them,

kinawind waiabamassiwangwa, we who don't see them,

winawa waiabamassiwangidjig, they whom we do not see,
winawa waiabamassiwangog, they whom we do not see,
kinawa waiabamassiwegwa, you who don't see them,
winawa waiabamassiwegog, they whom you don't see,
winawa waiabamassigog, they who don't see them,
iniw waiabamassigwanin, they whom they don't see.

IMPERFECT TENSE.

SINGULAR.

Nin waiabamassiwagiban, I who did not see him,
win waiabamassiwagiban, he whom I did not see,
kin waiabamassiwadiban, thou who didst not see him,
win waiabamassiwadiban, he whom thou didst not see,
win waiabamassigoban, he who did not see him,

iniw waiabamassigobanin, he whom he did not see, *ninawind waiabamassiwangidiban*, we who did not see him, *kinawind waiabamassiwangoban*, we who did not see him,

win waiabamassiwangidiban, he whom we did not see, *win waiabamassiwangoban*, he whom we did not see,

kinawa waiabamassiwegoban, you who did not see him, *win waiabamassiwegoban*, he whom you did not see, *winawa waiabamassigobanig*, they who did not see him,

iniw waiabamassigwabanin, he whom they did not see.

PLURAL.

Nin waiabamassiwagwaban, I who did not see them, *winawa waiabamassiwagibanig*, they whom I did not see,

kin waiabamassiwadwaban, thou who didst not see them, *winawa waiabamassiwadibanig*, they whom thou didst not see,

win waiabamassigoban, he who did not see them, *iniw waiabamassigobanin*, they whom he did not see,

ninawind waiabamassiwangidwaban, (we who did not *kinawind waiabamassiwangwaban*, see them,)

winawa waiabamassiwangidibanig, (they whom we did *winawa waiabamassiwangobanig*, not see,)

kinawa waiabamassiwegwaban, you who did not see them, *winawa waiabamassiwegobanig*, they

whom you did not see, *winawa waiabamassigobanig*, they who did not see them,

iniw waiabamassigwabanin, they whom they did not see.

PERFECT TENSE.

SINGULAR.

Nin ga-wábamassiwag, I who have not seen him, *win ga-wábamassiwag*, he whom I have not seen, *kin gá-wabamassiwad*, thou who hast not seen him.

PLURAL.

Nin ga-wabamassiwagwa, I who have not seen them, *winawa ga-wabamassiwagig*, they whom I have not seen,

kin ga-wabamassiwadwa, thou who hast not seen them.

Etc., after the *present* tense, prefixing *ga-*.

PLUPERFECT TENSE.

SINGULAR.

Nin ga-wabamassiwagiban, I who had not seen him, *win ga-wabamassiwagiban*, he whom I had not seen.

PLURAL.

Nin wina wa *ga-wabamassiwagwaban*, I who had not seen them, *ga-wabamassiwagibanig*, they whom I had not seen.

Etc., after the above imperfect tense prefixing *ga-*.

FUTURE TENSE.

SINGULAR.

Nin ge-wabamassiwag, I who shall not see him, *win ge-wabamassiwag*, he whom I shall not see.

PLURAL.

Nin ge-wabamassiwagwa, I who shall not see them, *winawa ge-wabamassiwagig*, they whom I shall not see.

Etc., after the present tense, prefixing *ge-*.

SECOND FUTURE TENSE.

SINGULAR.

Nin ge-gi-wabamassiwag, I who shall not have seen him, *win ge-gi-wabamassiwag*, he whom I shall not have seen.

PLURAL.

Nin ge-gi-wabamassiwagwa, I who shall n. h. s. them, *winawa ge-gi-wabamassiwagig*, they whom I s. n. h. seen.

Etc., likewise after the present tense, prefixing *ge-gi-*.

NOTE. Review the *Rules* and *Remarks* regarding the *CHANGE*, and apply them to these two forms, the affirmative and the negative.

EXAMPLES ON THE WHOLE ACTIVE VOICE *

INDICATIVE MOOD.

PRESENT TENSE.

Nin ságia Kije-Manito, nin ságiag gaie kakina nidj' anishina-beg, kawin awiia nin jingénimassi. I love God, and I love all my fellow-men, I hate nobody.

Nin gagíkimananig mojag ninidjanissinanig; eniwek dash bisán abiwag. We speak always to our children, (we exhort them,) and they are tolerably quiet.

Nin kikémina noss, kinawa dash kawin ki kikenimassiwawa. I know my father, but you don't know him.

Aw kwiwisens o kitchitwáweniman ossan, ka wika od ágonwe-tawassin. This boy honors his father, he never disobeys him.

* See *Note*, p. 122. See *Remark* 4. p. 45.

IMPERFECT TENSE.

Nind ánikanotawaban aw inini megwa oma aiad. I interpreted for that man during his stay here.

Nishime kawin wika o ganonassibanin iniw inininiwan, nongom dash weweni ganonidiwag. My brother never spoke to that man, but now they speak friendly to each other.

Aw oshkinawe mekatewikwanaien od anokitawabanin bibo-nong. This young man worked for the Missionary last winter.

Kawin wika od iji babamitawassiwawabanin onigiigowan, nongom eji-babamitawawad. They never obeyed so well their parents, as they obey them now.

PERFECT TENSE.

Kawin weweni nin gi-nissitotawassi aw inini ga-ikitod. I have not well understood that man, what he has said, (I have not well understood what that man said.)

Kitchi nibiwa jimaganishag nin gi-nagishkawananig, kawin na gaie kinawa ki gi-wabamassiwawag? We met a great many soldiers, did not you also see them?

Wewéni nin gi-ganóma, kawin nin gi-matchi inássi. I spoke to him in a fair manner, I did not give him any bad words.

Judawininiwag o gi-kotagiawan, o gi-nissawan gaie Debendji-genidjin. The Jews made the Lord suffer, and put him to death.

PLUPERFECT TENSE.

Nin gi-ishkwa -kikinoamawabanig abinodjiiag api pandigewad anishinabeg. I had done teaching the children when the Indians came in.

Kawin na kin ki gi-awassiban aw mígwan, bwa-ojibiiged aw ikwesens? Hadst thou not used this pen, before that girl wrote?

Midasswabik jóniian a gi-atáwamabanin witan. He had borrowed ten dollars of his brother-in-law.

Kinawana ki gi-bamiawabanig nijodensag, bwa pindiganindwa akosiwigamigong? Had you taken care of the little twins, before they were brought to the hospital.

FUTURE TENSE.

Ki ga-babámitawa na nongom koss?

Ki ga-minádenima na? *Kawin na minawa ki ga-matchi -nakwé-tawassi*? Wilt thou obey now thy father? Wilt thou respect him? Wilt thou not give him any more bad answers?

Kishpin enamiangin ijiwebisiieg, ki ga-wabamawag kinidjani-ssiwag gijigong ebidjig. If you behave like Christians, you will see your children that are in heaven.

Debéniminang o ga-dibákonan kakina anishinaben; *menoijiwe-bisinidjin dash gijigong o gad- assan*. Our Lord will judge all men, and the good ones he will place in heaven.

Kawin nongom nin ga-násikawassi aw inini, panima wabang nin gad-ijanan. I will not go to that man to-day, to-morrow I will visit him.

SECOND FUTURE TENSE.

Tchi bwa onagwishig nin ga- gi-kikenima enendang. Before evening I shall have known his idea.

Kawin ganabatch mashi ki ga-gi-ganonassi iwapi. You will probably not yet have spoken to him, by that time.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Weweni gijendan tchi sagiad Kijie-Manito, tchi anokitawad gaie; *wika dash tchi*

wissokawassiwadwa metchi-ijiwebisid-jig. Firmly resolve to love God, and to serve him; and never to join the company of the wicked.*

Kishpin jawánimegwa kétimagisidjig, mino dódawegwa gait, win igo Jesus ki mino dódawawa. If you have mercy on the poor, (afflicted,) and treat them well, you treat well Jesus himself.

Waiéjimad awiia, gimódimad gaie, kin tibinawé ki matchi dodas, awáshime win eji-matchi-dodawad. If thou cheatest somebody, and stealest something from him, thou wrongest thyself more than him.

Ginwénj wabamássiwangidwa nind inawémiganinanig, nin kashkendamin. If we don't see our relations a long time, we are sad. (The person or persons spoken to, not included. —See REMARK 3. p. 45.)

PERFECT TENSE.

Nin gi-minwendamin gi- nondawangid mekatewikwanaie gi-anamiegijigak. We were satisfied (contented) when we heard the Missionary last Sunday. The person or persons spoken to, not included.)

Kawin ki gi-gashkitossimin tchi gi-gagwédjimang gego aw inini, osam sa atchína oma gi-aia. We could not ask that man any questions, he was here too short a time. (The person or persons spoken to, included.)

Aniskwin gi- babamitawassiwadwa kinigiigog? Why hast thou not listened to thy parents?

Gi-babámenimassiwegwa ki pijikimiwag, mi ga-onji-nibowad.

Your oxen died because you did not take care of them.

PLUPERFECT TENSE.

Weweni ganawenimangidwaban nin joniiaminanig, kawin nongom nin da-kitimagisissimin. Had we well taken care of our money, we would not be poor now.

Da-gi -nibo aw aiákosid, weneni gi -bamiassiwángidiban. This sick person would have died, had we not well taken care of him. (The person spoken to, not included.)

* See *Remarks*, p. 116.

Ginaamawapan odánan, kawia wedi da-gi-ijassiwan. If he had forbidden it to his daughter, she would not have gone there.

Kikinoamawegwaban kinidjanissiwag gwaiako-bimadisiwin, kawin da-gi-dodansiwag ga-dodamowad. Had you taught your children uprighteousness, they would not have done what they did.

FUTURE TENSE.

Aniniwapi ga-násikawag Jesus? When shall I go to Jesus?

Eji-minwendameg tchi dodagoieg, mi ge-dodawegwa kidj' anishinabewag. What you like that should be done to you, even that you should do to your fellow-men.

Gonima ningóting kawin ki gad-aiáwassi pakwéjigan ged-amoad. Perhaps the time will come when thou shalt have no bread to eat.

Kije-Manito kid apitchi dibenimigonan; *mi ge -ondjianokita-wang mojag, mi ge-ondji-agonwetawassiwang wika*. God is our absolute master; therefore we will serve him always, and we will never disobey him.

SECOND FUTURE TENSE.

Enamiad ge-gi-iji -sagiad Kije-Maniton, mi ged-iji-aiad kagige bimadisiwining. As the Christian shall have loved God, even so be shall be it, life everlasting, (happy or unhappy.)

Ge-gi-iji-kikinoamawad abinodji, mi iw ge -dodang ketchi-anishinabewidjen. What thou shalt have taught the child, that be will do when he is a grown man.

CONDITIONAL MOOD.

PRESENT TENSE.

Kishpin wábamad Kije-Manito, win ejiwábamik, ki da-gossá, ki da manádjia gaie, kawin dash ondjita ki da-nishkiassi. If thou couldst see God as he sees thee, thou wouldst fear him, thou wouldst respect him, and thou wouldst not purposely offend him.

Wabameg osawa joniia, gonima osam ki da-missawenimawa. If you see gold you would, perhaps, too much covet it.

Ki da-násikawa aw ga-nishkiik, ki da- mino-ganóna dash. Thou oughtst to go to the person that has offended thee, and thou oughtst to speak friendly to him, (her.)

Kawin netá-minikenidjin o da-wissókawassin. He ought not to frequent the company of drunkards.

PERFECT TENSE.

Nin da-gi-anwenimag wabamagwaban. I would have repri-manded them had I seen them.

Kawin nin da-gi- biassi, kikenimagiban ginwenj tchi biijassig. I would not have waited for him, had I known that he would not come so long.

Odenang isáiangoban, Kitchi-mekatewikwanaie ki da-gi-waba-manan. Were we gone to town, we would have seen the bishop.

Mewija ki da-gi-dibaamawawa atawéwinini; mi ge-gi-oniijish-ingiban. You ought to have paid the merchant long ago; that would have been fair.

Mi iw ge-gi-inag, or, *ge-gi-inagiban.** That, is what I would have told him.

IMPERATIVE MOOD.

Anwenim kinidjaniss, kishpin matchi dodang; babámenim ejiwebisid, kego pagidinaken, win enendang tchi dodang. Reprimand thy child; when he does wrong; turn thy attention to his conducts don't permit him to do as he pleases.

Ashamákan békaded, jawenimákan kétimagisid, ki ga-sa-giigig dash misi gego Waiábandang. Feed the hungry and be charit-able to the poor, and He who sees all will love thee.

O ga-nandoman anishinaben, o ga-windamawan dash gainag.

Let him call the Indians, and let him tell them what I told him.

Kego o ga-matchi-dajimassin widj' ikwewan. Let her not speak ill of her fellow-women.

* See *Remark* 8, page 119.

Weweni sagiada Debénissinang, mamoiawamada; kego dash wika agonwetawassida. Let us love our Lord, let us be thank-ful to him; and let us never disobey him.

Mikwenimádanig naningim gijigong eiadjig aiápitchiawenda-gosidjig; kego gaie wanenimassidanig anámakamig ebidjig kaiágige-kotagitodjig. Let us often think on those that are in heaven, who are exceedingly happy; and let us not forget those that are in hell, who suffer eternally.

Takobinig onindjing, osidang gaie, sagidjiwebinig dash kashkitibikadong. Bind him hand and foot, and cast him into outer darkness.

Kego awiia jingenimakegon, kego gaie awiia batamakegon.

Don't hate anybody, and don't calumniate anybody.

Winawa nongom o gad-awawan pijikiwan. Let them today use the oxen.

Kego animoshag o gad-amoássiwawan iniw pakwéjiganan.

Let not the dogs eat up this bread.

O ga-ságidinawan gawashkwébinidjin. Let them turn out the drunkards.

PARTICIPLES.

PRESENT TENSE.

Jawendagosi waiabamád Kije-Manton gijigong. Happy is he who sees God in heaven.

Nenibikimassigog onidjanissiwan ta-animisiwag dibakonidiwi-ning. Those who don't reprimand their children, will suffer at the judgment.

Kinawa maiáwandjieg joniia, jewenimassiweg ketimagisidjig, méshkwat kinawa ki ga-kitimagisim gi-ishkwa-bimadisiieg. You that

accumulate money, you that have no charity towards the poor, you will be poor in your turn after this life.

Batainowag igiw mánadjig ge-bisikamowad. Those are many to whom thou givest clothing.

Ki mino dodam kin mánad gego ketimagisidjig. Thou doest well in giving something to the poor.

IMPERFECT TENSE.

Aw oshkinawe néganadiban pichinago, jéba gi-dagwishin. The young man whom thou leftst behind yesterday, arrived this morning.

Noss enonapanin gi-gímiwan tibikong. The person whom my father hired, deserted last night.

Winawa enonegobanig weweni gi-anokiwag. The persons whom you hired, worked well.

Nind inawémaganag waiábamassiwegobanig sigwanong, nongom minawa oma aiawag. My relatives whom you did not see last spring, are now here again.

PERFECT TENSE.

Gi-jawendagosiwag igiw ga-wabamadjig Jesusan , ga-nonda-wadjig gaie; awáshime dash gi - jawendagosiwag ga-babámi-tawadjig. Happy were they who saw Jesus and heard him; but happier yet were those who obeyed him.

Mi aw ikwésens, wika ga-ágonwetawassig onigiigon. This is the girl that never has disobeyed her parents.

Kinawa ga-pagidinassiwegwa kinidjanissiwag nimiiding ki gi-mino-dodám. You who have not permitted your children to go to a ball, you have done right.

Kinidjanissiwag ga-pagidinassiwegog matchi minawanigosi-wining, ningoting ki ga-màmoiawamigowag. Your children whom you did not permit to go to sinful pleasures, will once thank you.

PLUPERFECT TENSE.

Igiw anishinabeg ga-gagansomangobanig naningim, nongom weweni anamiawag. Those Indians to whom we had spoken so often, are

now good Christians. (The person or persons spoken to, included.)

Anishinabeg ga- gagansomangidibanig, gi-madjawag. The Indians to whom we had spoken, (whom we had exhorted,) are gone. (The person or persons spoken to, not included.)

Kinawa wika ga-nasikawassiwegoban mekatewikwanaie, nongom weweni mawadissig. You who never had gone to the Missionary, pay him now a visit.

Mi aw inini ga-atáwamadiban anokasowinan. This is the man from whom thou hadst borrowed tools.

Mi aw kwiwisens ga-awiássiwagiban nin masinaigan; *osam sa o banadjiton*. This is the boy to whom I had not lent my book, because he spoils it too much.

FUTURE TENSE.

Aw weweni ge-pagossénimad Debendjigenidjin, o ga-jaweni - migon. He who shall well pray to the Lord, will obtain mercy.

Enamiad ge-sagiassig widj' anishinaben, ge-bonigidetawassig gaie, kawin gaie win ta-bonigidetawassi. The Christian who shall not love his neighbor, and shall not forgive him, he shall not be forgiven either.

Ge-nóinanadjig gijigong ébinidjin, ta-dagwishinog wedi
gaie winawa. They that follow those who are in heaven, will also themselves arrive there.

SECOND FUTURE TENSE.

Aw ge-gi-ishkwa- wissokawád netá-giwashkwábinidjin, o ga-boniton gaie win matchi minikwewin. He who shall have given up the company of habitual drunkards, will stop also himself bad drinking.

Win ge-gi-sagiassig Kije-Maniton oma aking, kawin pitchinag wedi ajida-bimadisiwining ta-madjitassi wi-sagiad. He who shall not have

loved God on earth, shall neither in the next life begin to love him.

PASSIVE VOICE.

AFFIRMATIVE FORM.	NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Nin wabamigo, I am seen,	*Kawin igossi*,
ki wabamigo,	*Kawin igossi*,
wabama,	*Kawin assi*,
o wabamigon,* he is seen by. .	*Kawin igossin*,
nin wabamigomin,	*Kawin igossimin*,
ki wabamigom,	*Kawin igossim*,
wabamawag,	*Kawin assiwag*,
o wabamigowan, they are. .	*Kawin igossiwan*.

IMPERFECT TENSE.

Nin wabamigonaban, I was seen,	*Kawin igossinaban*,
ki wabamigonaban,	*Kawin igossinaban*,
wabamaban,	*Kawin assiban*,
o wabamigobanin, he was. .	*Kawin igossibanin*,
wabamigominaban,	*Kawin igossiminaban*,
ki wabamigomwaban,	*Kawin igossimwaban*,
wabamabanig,	*Kawin assibanig*,
o wabamigowabanin,	*Kawin igossiwabanin*.

PERFECT TENSE.

Nin gi-wabamigo, I have been seen,	*Kawin igossi*,
ki gi-wabamigo,	*Kawin igossi*,
gi-wabama,	*Kawin assi*.

Etc., after the present tense, prefixing *gi-*.

* See Remark at the end of this paradigm.

PLUPERFECT TENSE.

Nin gi-wabamigonaban, I had been seen, *Kawin igossinaban*,

ki gi-wabamigonaban, *Kawin igossinaban*.

Etc., after the above imperfect tense.

FUTURE TENSE.

Nin ga-wabamigo, I will be seen, *ki ga-wabamigo*, *Kawin igossi*, *Kawin igossi*.

Etc., after the above present tense, prefixing *ga-*.

SECOND FUTURE TENSE.

Nin ga-gi-wabamigo, I shall have been seen, *Kawin igossi*.

Etc,. likewise after the present tense, prefixing *ga-gi*

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Wabamigoiàn, if I am seen, *igossiwàn*,
wabamigoian, *igossiwan*,
wabamind, *assiwind*,
wabamigod, if he is seen by, *igossig*,
†*wabamigoiàng*, if we are seen by, *igossiwàng*,
wábamigoiang, if we are seen by,
wabamigoieg,
wabamindwa,
wabamigowad, if they are seen by,

igossiwàng, *igossiweg*, *assiwindwa*, *igossigwa*.

PERFECT TENSE.

‡*Gi-wabamigoiàn*, when I have been seen, *gi-wabamigoian*, *igossiwàn*, *igossiwan*.

Etc., after the present tense, prefixing *gi-*.

† See Remark 6. p. 117. ‡ See Remark 7, p. 118.

PLUPERFECT TENSE.

Wabamigoiàmban, had I been seen, *igossiwàmban*,
wabamigoiamban, *igossiwamban*,
wabamindiban, *ássiwindiban*,
wabamigopan, had he been seen by, *igossigoban*,
wabamigoiàngiban, had we b. s. b., *igossiwàngiban*,
wabamigoiangoban, had we b. s. b., *igossiwangoban*,
wabamigoiegoban, *igossiwegoban*,
wabamindwaban, *assiwindwaban*,
wabamigowapan, *igossigwaban*.

FUTURE TENSE.

Ge-wabamigoiàn, when I will be seen, *igossiwàn*, *igossiwan*.

Etc., after the above present tense, prefixing *ge-*.

SECOND FUTURE TENSE.

Ge-gi-wabamigoiàn, when I shall h. b. seen, *igossiwàn*.

Etc., after the present tense, prefixing ge-gi-.

CONDITIONAL MOOD.

PRESENT TENSE.

Nin da-wabámigo, I would be seen, *ki da-wabamigom*,
ki da-wabamigo, *da-wabamawag*,
da-wabama,
o da-wabamigon, he would be seen by,
nin da-wabamigomin,

o da-wabamigowan, they would be s. by,

Kawin igossi,
Kawin igossi,
Kawin assi,
Kawin igossin,
Kawin igossimin,
Kawin igossim,
Kawin assiwag,
Kawin igosiwan.

PERFECT TENSE.

Nin da-gi-wabamigo, I would have been seen, *Kawin igossi*,

Etc., after the above present tense.

Ge-gi-wabamigoiàn, that I would have been seen; *Ge-gi-wabamigossiwàn*, that I would not have been seen.

Etc., as above in the second future of the subjective mood.

IMPERATIVE MOOD.

Ki ga-wabamigo, be seen, (thou,) *ta-wabama*, let him be seen, *nin ga-wabamigomin*, let us be seen, *ki ga-wabamigom*, be seen, (you,) *ta-wabamawag*, let them be seen,

Kego igossi, *Kego assi*, *Kego igossimin*, *Kego igossim*, *Kego assiwag*,

PARTICIPLES.

PRESENT TENSE.

Nin waiábamigoiàn, I who am seen, *kin waiábamigoian*, thou who art seen, *win waiabamind*, he who is seen, *win waiábamigod*, he who is seen by, *ninawind waiábamigoiàng*, we who are seen, *kinawind waiábamigoiang*, we who are seen, *kinawa waiábamigoieg*, you who are seen, *winawa waiábamindwa*, they who are seen, *winawa waiàbamigodjig*, they who. a. s. b.,

igossiwàn, *igossiwan*, *assiwind*, *igossig*, *igoesiwàng*, *igossiwan*

g, igossiweg, assiwindwa, igossigog.

IMPERFECT TENSE.

Nin waiabamigoiàmban, I who was, *igossiwàmban,*

kin waiabamigoiamban, igossiwamban,

win waiabamindiban, àssiwindiban,

ninawind waiabamigoiàngiban, (we who were seen) *igossiwàngiban,*

kinawind waiabamigoiangoban, igosiwangoban,

kinawa waiabamigoiegoban, igossiwegoban,

winawa waiabamindibanig, assiwindibanig.

PERFECT TENSE.

Nin ga-wábamigoiàn, I who have been s., *kin ga-wábamigoian*,	*igossiwán*, *igossiwan*.

Etc., after the above present tense.

PLUPERFECT TENSE.

Nin ga-wabamigoiàmban, I who had b. s., *kin ga-wabamigoiamban*,	*igossiwàmban*, *igossiwamban*.

Etc., after the above imperfect tense, prefixing *ga-*.

FUTURE TENSE.

Nin ge-wabamigoiàn, I who will be seen *kin ge-wabamigoian*,	*igossiwàn*, *igossiwan*.

Etc., after the present tense.

SECOND FUTURE TENSE.

Nin ge-gi-wabamigoiàn, I who shall be seen, *kin ge-gi-wabamigoian*,	*igossiwàn*, *igossiwan*.

Etc., likewise after the above present tense.

REMARK. When a verb in the passive voice in the third person, has no report to another third person in the sentence, the term-inations of the first kind, in *a*, *awag*, etc., are employed; (see p. 224.) F. i. *Wabama aw kwiwisens*, that boy is seen; *wabamawag igiw ikwesensag*, those girls are seen; without any report to another third

person. But when there is a second third person in the sentence, the terminations of the second kind, in *igon*, *igowan*, etc., are used. F. i. *Ossan o wabamigon aw kwiwisens*, that boy is seen by his father. *Ogiwan o wabamigowan igiw ikwesensag*, those girls are seen by their mother. *Ossan*, his father, and *ogiwan*, their mother, are the second third persons in these sentences. (See page 73.)

The verbs of this Conjugation ending in *awa*, are conjugated exactly after the paradigm *Nin wabama*, throughout the whole active voice. But in the passive voice they differ a little.

We shall point out here below the moods and tenses, in which the verbs ending in *awa*, differ from the verb *Nin wabama*. We take the verb *Nin nondawa*, I hear him, (her, it,) for an example. Here we don't put only the final *a* among the terminations, as we did in *Nin wabama*, but the *w* also; because we use to con-sider (in Conjugations.) as the body of the verb only those syllables and letters, which remain unchanged throughout the whole Conjugation.

PASSIVE VOICE.

AFFIRMATIVE FORM.	NEGATIVE FORM.
INDICATIVE MOOD.	
PRESENT TENSE.	
Nin nondago, I am heard,	*Kawin gossi*,
ki nondago,	*Kawin gossi*,
nondawa,	*Kawin wassi*,
o nondagon, he is heard by . .	*Kawin gossin*,
	Kawin gossimin,
nin nondagomin,	*Kawin gossim*,
ki nondagom,	*Kawin wassiwag*,
nondawawag,	*Kawin goesiwan*.
nondagowan, they are heard by . .	
IMPERFECT TENSE.	
Nin nondagonaban, I have been heard,	*o nondagobanin*, he was heard by,
ki nondagonaban,	
nondawaban,	

nin nondagominaban,
ki nondagomwaban,
nondawabanig,
o nondagowabanin, they were h. by,

Kawin gossinaban,
Kawin gossinaban,
Kawin wassiban.
Kawin gossibanin,
Kawin gossiminaban,
Kawin gossimwaban,
Kawin wassibanig,
Kawin gossiwaban.

Form the other tenses of the indicative mood after these two tenses, prefixing *gi-* or *ga-*, according to the preceding paradigms; as: *Nin gi-nondago . . . gi-nondagonaban . . . Nin ga-nondago . . . Kin ga-gi-nondago*.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Kishpin nondagoiàn,* if I am heard,
Kishpin nondagoian,
Kishpin nondawind,
Kishpin nondagod,..if he is heard by,
Kishpin nondagoiàng, if we are heard,
Kishpin nondagoiang, if we are heard,
Kishpin nondagoieg,
Kishpin nondawindwa,
Kishpin nondagowad, if they are h. by

Kishpin gossiwán,
Kishpin gossiwan,
Kishpin wassiwind,
Kishpin gossig,
Kishpin goesiwàng,
Kishpin gossiwang,
Kishpin gossiweg,
Kishpin wassiwindwa,
Kishpin gossigwa.

PERFECT TENSE.

Gi-nondagoiàn, that I have been heard *gi-nondagoian*,

gossiwàn,
gossiwan.

Etc., as above in the present tense, prefixing *gi-*.

*See Remark 8, p. 119.

PLUPERFECT TENSE.

Nondagoiàmban, had I been heard, *gossiwàban*,
nondagoiamban, *gossiwamban*,
nondawindiban, *wassiwindiban*,
nondagopan, had he been heard by, . *gossigoban*,
nondagoiàngiban, had we been heard, *gossiwàngiban*,
nondagoiangoban, had we been heard, *gossiwangoban*,
nondagoiegoban, *gossiwegoban*,
nondawindwaban, *wassiwindwaban*,
nondagowapan, had they been heard by, *gossigwaban*.

Form the two future tenses after the above present tense, prefixing *ge-*, and *ge-gi-*.

The two tenses of the conditional mood are easily formed after the present and perfect tenses of the indicative mood; as: Nin *da-nondago*, I would be heard. . . *Nin da-gi-nondago*, I would have been heard.. .

IMPERATIVE MOOD.

Ki ga-nondago, be heard, *Kego gossi*,
(thou,) *ta-nondawa*, let him be heard, *nin ga-nondagomin*, let us be heard, *ki ga-nondagom*, be heard, (you,) *ta-nondawawag*, let them be heard, *Kego wassi*, *Kego gossimin*, *Kego gossim*, *Kego wassiwag*.

PARTICIPLES.

PRESENT TENSE.

Nin nwandagoiàn, I who am heard,

kin nwandagoian, thou who art heard, etc., *win nwandawind*, *ninawind nwandagoiàng*, we who are heard, *kinawind nwandagoiang*, we who are heard,

kinawa nwandagoieg,

winawa nwandawindjig,

Nin nwandagossiwàn, I who am not heard, *kin nwandagossiwan*, thou who . . . etc., *win nwandawassiwind*,

ninawind nwandagossiwàng, we who are not heard, *kinawind nwandagossiwang*, we who are not heard,

kinawa nwandagossiweg,

winawa nwandawassiwindjig.

IMPERFECT TENSE.

Nin nwandagoiàmban, I who was heard, *kin nwandagoiamban*, *win nwandawindiban*,

ninawind nwandagoiàngiban, we who . . .

kinawind nwandagóiangoban, we who . . .

kinawa nwandagoiegoban,

winawa nwandawindibanig,

Nin nwandagossiwàmban, I who was not heard, *kin nwandagossiwamban*, *win nwandawassiwindiban*,

ninawind nwandagossiwàngiban, we who were not heard, *kinawind nwandagossiwangoban*, we who were not heard,

kinawa nwandagossiwegoban,

winawa nwandawassiwindibanig.

Form the other four tenses of these participles after the above present and imperfect tenses; as: *Nin ga-nondagoian*. . . *Nin ga-nondagoiamban*.. *Nin ge-nondagoiàn*.. *Nin ge-gi-nondagoian*. .

REMARK. There are some verbs belonging to this IV. Conj., which end in *owa*. It must, however, be observed, that the

letter *o*, before the syllable *wa* in these verbs, is hardly heard, or rather not at all, in some moods and tenses; as: *Nind ininája-owa*, I send him; *nind agwánaowa*, I cover him; *nin pakitéowa*, I strike him; *nin kibákwaowa*, I shut him up; *nin nandonéowa*, I look for him; *nin bashíbaowa*, I stab him, etc. In hearing these verbs pronounced, we should think they ought to be written: *Ininajawa*, *agwánawa*, *pakitéwa*, *kibákwawa*, *nandonéwa*, *bashíbawa*, etc. But it is grammatically certain that there is an *o* before *wa*. In some inflections of these verbs this *o* appears openly, (as you will see below,) and we could never gramma-tically account for its appearance, if we did not assume, that these verbs really end in *owa* at the first person singular, present indicative active voice. An accurate speaker will let it sound a little.

Let us now examine, how far the verbs ending in *owa*, differ in conjugating from those ending in *awa*, which we have con-sidered above.

In the active voice they conform to the paradigm *Nin wabama*; like those ending in *awa*; except in the imperative mood, as you will see by and by. But in the passive voice there is some differ-ence. The indicative mood does not differ. Take off the end-syl-lable *wa*, as you do in *Nin nondawa*; and then attach the termin-ations of the paradigm *Nita nondago*, and you will correctly conjugate the indicative. F. i. *Nin pakitéogo*, I am struck; *nin pakitéogonaban*, I was struck; *nin gi-pakitéogo*, I have been struck,

The subjunctive mood differs a little, in the third persons, as follows:

PASSIVE VOICE.

AFFIRMATIVE FORM.	NEGATIVE FORM.
SUBJUNCTIVE MOOD.	
PRESENT TENSE.	
Pakitéogoiàn, if I am struck,	*gossiwán*,
pakitéogoian,	*gossiw*an,
pakitéond,	*wassiwind*,
pakiteogod, if he is struck by,	*gossig*,
pakitéogoiàng, if we are struck by,	*gossiwàng*,
pakitéogoiang, if we are struck by,	*gossiwang*,
pakitéogoieg,	*gossiweg*,
pakitéondwa,	*wassiwindwa*,
pakiteogowad,	*gossigwa*.
PERFECT TENSE.	
Gi-pakiteogoiàn, when I have been stuck, *gi-pakiteogoian*,	*gossiwàn*, *gossiwan*.

Etc., after the above present tense.

PLUPERFECT TENSE.	
Pakitéogoiàmban,* had I been struck,	*gossiwàmban*,
pakitéogoiamban,	*gossiwamban*,
pakiteondiban,	*wassiwindiban*,
pakiteogoiàngiban, if we had been struck,	*gossiwàngiban*,
pakiteogoiangoban, if we had been struck,	*góssiwangoban*,
pakiteogoiegoban,	*gossiwegoban*,
pakiteondwaban,	*wassiwindwaban*.

Form the two future tenses of the subjunctive after the above present tense. viz: *Ge-pakitéogoiàn . . . Ge-gi-pa-kitéogoian . .*

* See Remark 3, p. 116.

The two tenses of the conditional mood are easily formed after the above present and perfect tenses, viz: *Nin da-pakitéogo* . . .
Nin da-gi-pakitéogo . . .

The imperative mood is to be formed after the above paradigm, viz: *Ki ga-pakiteogo*. . . *Ta-pakiteowa*. . . etc.

PARTICIPLES.

PRESENT TENSE.

Nin pekitéogoiàn, I who am struck, *kin pékitéogoianan*, *win pekiteond*, *ninawind pekiteogoiàng*, we who are struck, *kinawind pekiteogoiang*, we who are struck, *kinawa pekiteogoieg*, *winawa pekiteondjig*,

Nin pekitéogossiwàn, I who am not struck, *kin pekitéogossiwan*, *win pekiteowassiwind*, *ninawind pekiteogossiwàng*, we who are not struck, *kinawind pekiteogossiwang*, we who are not struck, *kinawa pekiteogossiweg*, *winawa pekiteowassiwindjig*.

IMPERFECT TENSE.

Nin pekitéogoiàmban, I who was struck, *kin pekitéogoiamban*, *win pekiteondiban*, *ninawind pekiteogoiàngiban*, we who were struck, *kinawind pekiteogoiangoban*, we who were struck, *kinawa pekiteogoiegoban*, *minawa pekiteondibanig*,

Nin pekáteogossiwambam, I who was not struck, *kin pekiteogossiwambam*, *win pekiteowassiwindiban*, *winawind pekiteogossiwàngiban*, we who were not s., *kinawind pekiteogossiwangoban*, we who were not s., *kinawa pekiteogossiwegoban*, *winawa pekiteowassiwindibanig*.

Form the other tenses of these participles after the above two tenses, viz: *Nin ga-pakitéogoiàn . . . Nin ga-pakitéogoiamban . . Nin ge-pakitéogoian. . .*

EXAMPLES ON THE WHOLE PASSIVE VOICE.*

INDICATIVE MOOD.

PRESENT TENSE.

Nin wábamigo, nin nondágo gaie; dainendam enamiad mójag, misiwé gaie. A Christian ought to think always and every-where: I am seen and I am heard.

Aw abinodji kawin mashi sigaandawassi, kawin gaie anishina-beg sigaandawassiwag mashi . This child is not yet baptized, nor are these Indians baptized yet.

Mabam ikwesens mino ganawenima, omisseian o gagikimigon mojag. This girl is well taken care of; she is always exhorted by her sister.

IMPERFECT TENSE.

Nin nandomigominoban gaie ninawind nimiiding, kawin dash nin gi-ijássimin. We were also invited to the ball, but we did not go.

Weweni ki babamitagomwaban waieshkat, kawin wika kid agonwetagossimwaban. You were well obeyed in the begin-ning; you were never contradicted, (disobeyed.)

Kakina nandomabanig, kawin dash anind pindigessiwag. All were called, but some don't come in.

PERFECT TENSE.

Ketimagisidjig gi- ashamawag, gi-agwiawag gaie; kawin awiia gi-ikonajaogossi bwa minind. The poor have been fed, and have been clothed;

nobody has been sent away before he was given something.

* See Note p. 122.

Ge-bósiawag na mishiminag?—*Kawin mashi bosiassiwag*. Have the apples been shipped?—They have not yet been shipped, (they are not yet on board.)

Kitchi nibiwa waiéchkat gi-kotagiáwag, gi-nissáwag gaie, anamiéwin ondji. In the beginning, great many have been made to suffer, and have been put to death, for religion's sake.

PLUPERFECT TENSE.

Nin gi-kitchi-anokiigonaban nibinong, bekish dash nin gi-mino-dodagonaban. Much work was given to me last summer; but at the same time I was well treated.

Kakina gi-nitawigiabanig ninidjanissag gi-bwa-nibod ogiwa-banin. All my children were grown up, (had grown up,) before their mother died.,

Nin gi -anonigominaban api degwishing nimishoménan. We had been engaged, (hired, employed,) when our uncle arrived.

FUTURE TENSE.

Ki ga-dibakonigomin gi-ishkwa-bimadisiiang; gijigong dash ki ga-pindiganigomin, kishpin gwaiak ijiwebisiiang. We will be judged after this life, and we will be admitted into heaven, if we behave well.

Kishpin bisan aiaieg, kwiwisensidog, kawin wika ki gagananí-bikimigossim, kawin gaie ki ga-bashanjéogossim. If you remain quiet, boys, you will never be rebuked, and you will not be whipped.

Kejewadisid enamiad ta-sagia, ta-bonigidatawa, kagigedebisi-win dash gijigong ta-mina. The charitable Christian will be loved, will be forgiven, and in heaven he will be given an everlasting happiness.

SECOND FUTURE TENSE.

Kawin iwapi mashi nin ga-gi-mimigossi, ge -minigoiàn. At that time I shall not have been given yet, what I am to be given.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Apégish mino dódawind mojag aw inini; *apégich wika matchi dajimássiwind*. I wish that man would always be treated well, and never be spoken ill of.

Kishpin ossan pisindagod are oshkinawe, *kawin gego matchi ikitossi*; *Nondágossig dash ossan*, *kitchi winigijwe*. When that young man is heard by his father, he does not say a bad word; but when he is not heard by his father, he speaks very indecently.

Mi sa enamiékasodjig wendji-mino-dodamowad, *anishinaben tchi wabamigowad*, *tchi minowinigowad gaie*. The reason why hypocrites do good works, is, to be seen and praised by men.

PERFECT TENSE.

Gi-waiéjimind naningim, *gi-gimódimind gaie*, *mi nongom wendji-kitimagisid*. He is poor now, because he has been cheated often, and stolen from, (or, robbed.)

Debéndjigeian, *gi-kotagiigoian*, *gi-nissigoian gait*, *nin ondji*, *mi ge-ondj-jawenimiian*. Lord, because thou hast been made to suffer and to die for me, therefore have mercy on me.

Kawin weweni gi -ankoissi, *debenimigodjin gi-wabamigossig*. He did not work well, because his master (or, employer,) did not see him.

PLUPERFECT TENSE.

Gagwédjimigoiàmban nin da-gi-dibadjim minik kekendamàn.

Had I been asked, I would have told what I know.

Pisindagóssiwamban kawin nin da-gi-kikendansimin ejiwebak Kije-Manito od inakonigewin. If thou hadst not been listened to, we would not have known the law of God.

Káginig ki da-gi-ánimisimin kakina, pindiganigóssiwangoban Jesus od Anamiéwigamigong. We would all have suffered eternally, had we not been brought into the Church of Christ.

FUTURE TENSE.

Kishpin swánganamiangin iji bimádisiian, mino niboian dash, mi api ge-ijiwinigoian kagige bimadisiwining. If thou livest like a good Christian, and diest happy, then thou wilt be carried into life everlasting.

Kawin ki bonigidétawassiwawag kidj' anishinabewag, mi ge-ondji-bonigidétagossiweg gaie kinawa ga- batá-ijiwebisiieg. You don't forgive your fellow-men, therefore you also will not be forgiven what you have sinned, (your sins shall not be forgiven to you.)

Aniniwapi ge-dibaamagod ga-anonigodjin? *Wégonen ge -mini-god*? When will he be paid by his employer? What will he be given?

SECOND FUTURE TENSE.

Pak odjitchisseg, mi api ge-gi-dibaamagoiàn minik mesinaama-goiàn, nind inendam. I think, when Easter-Sunday arrives, I shall have been paid all that is owed to me.

Kawin dash kinawa iwapi mashi ki ga-gi-kijikagossim kakina.

But you shall not yet have been paid all at that time.

CONDITIONAL MOOD.

PRESENT TENSE.

Kawin ki da-jawénimigossi, kawin gaie ki da-mino-dodagossi, kishpin widigemad netà-giwashkwébid inini. Thou wouldst not be treated with charity, and thou wouldst not be dealt with well, if thou marries a habitual drunkard.

Weweni da-dibaamawawag, kitchi nibiwa gi-anokiwag. They ought to bed paid well; they have done much work.

Kishpin awiia matchi dodang, wi-anwenindisossig dash, kawin Kije-Maniton o da-bonigidetagossin. If a person committed a bad action and would not repent, God would not forgive him.

PERFECT TENSE.

Aw inini da-gi-mino-ganawabama, *da-gi-sagia gaie*, *megwa oma gi-aiad*, *nawátch mino bimadisipan*. That man would have been respected and beloved, during his stay here, if he had behaved better.

Kawin ki da-gi-minaigóssim ishkotéwabo, *pindigéssiwegoban siginigéwigamigong*. Nobody would have given you to drink ardent liquor, (firewater,) were you not gone to the tavern.

Ossan o da-gi- aiáwigon aw kwiwisens, *o da-gi-pakiteogon gaie*, *wabamigopan*. That boy would have been reprimanded and beaten by his father, had he been seen by him.

IMPERATIVE MOOD.

Mano ki ga-wabamigo, *kishpin mino dodaman*; *mano ki ga-nondago*, *kishpin wenijishing gego dibadodaman*. Be seen when you are doing good actions; and be heard, when you are telling something good and useful.

Weweni ta-dibaamawa aw Wemitigoji, *kego ta-waiéssimassi*; *weweni ki gi- anokitagowa*. Let that Frenchmen be well paid, let him not be cheated; he worked well for you.

Ambé gaie ninawind nin gad-inénimigomin tchi minigoiang oshki masinaiganan. Well, let us also be thought worth to receive new books.

Kego mojag nin ga-matchi-dajimigossimin, *nin kashkendamin*.

Let us not always be spoken ill of; we are sad.

Méno weweni nongom ki gad-ashamigóm, *osám ginwénj ki gi-bakadém*. Be now well fed, you have starved too long.

Ambé, *ki ga-ságidinigom*, *wembigisiieg*! Be turned out, ye noisy fellows!

Kego ta-anonassiwag igiw oshinaweg, *osam kitimiwag*; *kego gaie ta-debwetawassiwag*, *gaginawishkiwag*. Let not those young fellows be hired, they are too lazy; and let them not be believed, they use to tell lies.

PARTICIPLES.

PRESENT TENSE.

Kin waiabamigóssiwan, kakina gego ki wabandan. Thou who art not seen, thou seest all.

Kekinoamawindjig kikinoamading ijawag. *Jawendagosi abino-dji kekinoamawind*. The scholars (or, those that are taught,) are going to school. Happy is the child that is taught.

Kekinoamawassiwindjig abinodjiiag kitimagisiwag; *kawin masinaigan o ga-nissitawinansinawa*. Children that are not taught are worth pity; they will not know how to read.

IMPERFECT TENSE.

Kinawa gegwédjimigoiegoban, kawin gwaiák ki nakwétansim-waban. You who were asked questions, did not answer right.

Nijódeiag waiabamassiwindibanig kabé -bibon pitchinago gi-bi-giwewag. The twins which were not seen all winter, came yesterday back again.

Aw kétchi-jingénimindiban nongom sagia; *kakina bonigidéta-diwag*. The person that was hated so much, is now beloved; they forgive each other all.

PERFECT TENSE.

Debenimiian, ga-sassagákwaogoian tchibaiatigong, nin ondji; *jawenimishin*. Lord, who wast nailed to a cross, for my sake; have mercy on me.

Kakina igiw, anamiewin ga-ondji-kotagiindjig, ga-ondjinissin-djig gaie, jawendagosiwag gijigong; those that have been persecuted and killed for religion's sake, are happy in heaven.

Kinawa ga- mino-kikinoamagossiweg, kego odapinangegon maianadak; you who have not been taught to do good, don't adopt any bad thing.

PLUPERFECT TENSE.

Kinawa weweni ga-anwenimigoiegoban, kego minawa dodangegon ga-dodameg. You who had been so friendly reprimanded, never more do what you have done.

Igiw ga-ginaamawindibanig kawin gi-babámitansiwag, kitwén gi-mádjawag; those that had been forbidden, did not obey; they went away notwithstanding the prohibition.

FUTURE TENSE.

Kije-Manito Debendjiged mi aw ged-anokitawind mojag, mi aw ged-apitchi-babamitawind; God the Lord shall be always served, he shall be perfectly obeyed.

Kinawa ge-matchi-dodagoieg, nind ikitowin ondji, ki jawenda-gosim; *gi-ikito Jesus* . Jesus said: You who will be ill treated, because of my word, (religion,) you are happy.

Awenenag igiw gijigong ged-assindjig? Who are those that shall be placed in heaven?

There are some verbs belonging to this IV. Conjugation, that make an exception at the second person singular of the imper-ative mood, in the active voice. There are three kinds of these verbs.

FIRST KIND.

Many verbs ending in *na* at the first person. singular indica-tive, change this syllable *na* to *j*, at the second person singular; of the imperative; as:

VERBS.	2nd. PERSON SINGULAR. IMPERATIVE.
Nin pindigana, I make him, (her; it) go in;	*Nind odabana*, I drag him, (her, it;)
Nin nana, I fetch him, (her, it;)	

Nin mina, I give him, (her, it;) *pindigaj*.
Nin wáwina, I call or name him, *naj*.
(her, it;) *odabaj*.
Nind ijiwina, I conduct, lead, *mij*.
carry him, *wawij*.
ijiwij.

(her, it;)
Nin takobina, I tie or bind him, *takobij*.
(her, it;) *bij*.
Nin bina, I bring him, (her, it;) *mádjiwij*.
Nin mádjiwina, I carry or lead him,
(her, it,)
away;

Nin wíkobina, I draw him, (her, it;) *wikobij*.
pakéwij.
Nin pakéwina, I separate from him, (her, it;) *giwewij*.
Nin giwewina, I carry or lead him, (her, it,) back again;
Nind apágina, I throw him, (her, it;) *apágij*.
onapij.
Nind ónapina, I harness a horse or dog; *bisikoj*.
ganój.
Nin bísikona, I dress him, (her, it;) *anój*.
noj.
Nin ganóna, I speak to him, (her, it;) *agój*.
Nind anóna, I hire or employ him, (her, it;)
Nin nona, I suckle him, (her, it;)
Nind agóna, I put on high, or hang up, him (her, it,;)
Nin bibagikona nabágissag, I make thin a board; *bibagikoj*.
Nin kíshkibona nabágissag, I saw a board across; *kishkiboj*.
Nin tashkibona nabágissag, I saw a board along; *táshkiboj*.

Etc. etc. . . .

REMARK 1. Sometimes, in hearing the above imperative pronounced, we should think there is an *n* before *j*; as: *nanj*, *wawinj*, etc. But it is heard so seldom and so indistinctly that I think we need not care about it.

REMARK 2. I know no general rule which could point out those verbs ending in *na*, that make the above exception in the imperative mood. There are many, likewise ending in *na*, that make no exception in the imperative; as:

VERBS.	2nd PERS. SINGULAR IMPERATIVE.
Nin ságidina, I carry or turn him, (her, it,) out;	*ságidin*. *pagidin*.
Nin pagidina, I let him, (her, it,) go;	*wébin*.
Nin wébina, I throw him, (her, it,) away;	*tángin*. *ombin*.
Nin tangina, I touch him, (her, it;)	*odápin*.
Nind ómbina, I lift him, (her, it,) up;	*gándin*.
Nind odápina, I take him, (her, it;)	
Nin gándina, I push him, (her, it;)	

Nin nawadina, I take hold of him, (her, it;) *Nin mindjimina*, I hold him, (her, it;) *Nind óndina*, I take him, (her, it,) from somewhere; — *nawadin*. *mindjimin*. *ondin*.

Nin ságabigina, I lead him, (her, it,) on string; — *sagabigin*.

Nin kitchinagijina, I bowel, or gut him, (her, it;) — *kitchinagijin*.

Nin tchekágamina, I dip him, (her, it,) in; — *tchekágamin*.

Nind ikona, I put him, (her, it,) away; — *ikón*.

Nin pakona, I flay him, (her, it;) — *pakon*.

Nin dibakona, I judge him, (her, it;) — *dibákon*.

Nin takona, I seize him, (her, it;) — *takón*.

Etc. etc. . . .

REMARK. It seems, however, that we can say with security, that all the verbs of this Conjugation, ending in *ana*, change the last syllable *na* into *j*, at the second person singular of the imperative mood. But for those ending in *ina* and *ona*, no rule is known to me. Some of them, as you see, change the last syllable *na* into *j*, at the said person of the imperative; and some do not, they have a regular imperative.

SECOND KIND.

The verbs of this Conjugation, ending in *ssá*, at the first person singular of the indicative mood, change this termination in *shí*, at the second person singular of the imperative mood; as:

VERBS.

2nd PERSON SINGULAR	IMPERATIVE.
Nin gossá, I am afraid of him,	*goshí*.
(her, it;)	*ashí*.
Nind assá, I put him, (her, it;)	*nishí*,
Nin nissá, I kill him, (her, it;)	*mawadis*
Nin mawadissá, I pay him, (her,	*hí*
it,) a visit;	*odishi*.
Nind odissá, I go to him, (her it;)	
Etc. etc. . . .	

THIRD KIND.

The verbs ending in *owa*, (see page 233,) form their second person singular of the imperative mood, by cutting off this whole termination. And they form their second person plural of the imperative, by changing the last syllable *wa* into *g*; as:

VERBS	2nd PERSON IMPERATIVE.	
.	SINGULAR.	PLURAL.
Nin pakitéowa, I strike him, (her, it;)	*pakité*,	*pakitéog*.
Nin sassagákaowa, I nail him, (her, it;)	*sassagákwa*,	*sassagákwaog*.
Nin ningwaowa, I bury him, (her, it;)	*ningwa*,	*ningwáog*.
Nin bashanjéowa, I	*bashanjé*,	*bashanjeog*.

whip him,

(her, it;)

Nin níwanaowa, I kill him, *niwaná*, *niwanaog*. (her, it;)

Nin bassanowéowa, I strike *bassanowé*, *bassanowéog*. him (her, it) on the cheek;

Nind ikonájaowa, I send him, *ikonája*, *ikonájaog*. (her, it) away;

Nind ininájaowa, I send him, *ininája*, *ininajaog*. (her, it;)

Nin *andoné*, *nandoneog*.

nandonéowa, I look for, him, (her, it;)

Nind agwánowa, I cover him, *agwána*, *agwánaog*. (her, it;)

Nin kibákwaowa, I shut him up, *kibákwa*, *kibakwaog*. (her, it;)

Nin bashibaowa, I stab him, *bashiba*, *bashibaog*. (her, it

;)

Nin gagándaowa, I push him, *gagánda, gagándaog*. (her, it ;)

The following verbs are irregular at the second person singular of the imperative mood, but they are regular in the plural.

VERBS.	2nd PERSON SINGULAR IMPERATIVE.
Nind awá, I make use (of some an obj.,)	*awí*
Nind iná, I tell him, (her, it;)	*ijí*
Nind ondji-naná, I kill him, (her, in,) for such a reason, (for religion's sake, etc.) Etc. etc. . . .	*ondji-naní*.

REMARK. The verbs of all these kinds are irregular only in the imperative mood; but throughout all the other moods and tenses they are perfectly regular, as far as the preceding paradigms are concerned, which we have conjugated till now. But in the "Cases" this irregularity will come forth in all those tenses that are derived from the second person singular of the imperative mood; as you will see in the paradigms of the "Cases."

IV. DUBITATIVE CONJUGATION.

ACTIVE VOICE.

AFFIRMATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

SINGULAR.	PLURAL.
Nin wabamadog, I see him	*adogenag*,
perhaps,	*adogenag*,
ki wabamadog,	*adogenan*,
o wabamadogenan,	*anadogenag*,
nin wabamanadog,	*awadogenag*,
ki wabamawadog,	*awadogenan*.
o wabamawadogenan,	

IMPERFECT TENSE.

SINGULAR.	PLURAL.
Wabamáwagiban, I saw him perhaps,	*awagwaban*, *awadwaban*, *agoban*, *awangidwaban*, *awangwaban*, *awegwaban*, *agwaban*,
wabamáwadiban,	
wabamagoban,	
wabamawangidiban, we saw him perhaps,	
wabamawangoban, we saw him perhaps,	
wabamawegoban,	
wabamagwaban,	

Form the remaining tenses after these two.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Waiabamáwagen, whether I see him,	*áwagwawen*, *awadwawen*, *agwen*, *awangidwawen*, *awangwawen*, *awegwawen*, *awagwen*,
waiabamáwaden,	
waiabamagwen,	
waiabamáwangiden, (*ninawind*,)	
waiabamawangen, (*kinawind*,)	
waiabmawegwen,	
waiabamawangen,	

PERFECT TENSE.

Ga-wabamáwagen, if I have perhaps seen him,	*áwagwawen*,
Etc., after the above *present tense*.	

PLUPERFECT TENSE.

Wabamáwagibanen, if I had perhaps seen him,	*áwagwabanen*,

wabamawadibanen,
wabamagobanen,
wabamawangidibanen,
wabamawangobanen,
wabamawegobanen,
wabamawagobanen,
awadwabanen,
agobanen,
awangidwabanen,
awangwabanen,
awegwabanen,
awagobanen.

The *future* tense is formed after the present; as: *ewabamáwagen,* etc. . .

PARTICIPLES.

PRESENT TENSE.

SINGULAR AND *PLURAL*.

Nin waiábamáwagen, I who perhaps see him, *Nin waiabamáwagenag*, I who perhaps see them.

kin waiábamáwaden, thou who perhaps seest him, *kin waiabamáwadenag*, thou who perhaps seest them.

win waiabamagwen, he who perhaps sees him, *win waiabamagwen*, he who perhaps sees them.

iniw waiabámagwenan, he whom he sees perhaps, *iniw waiabamagwenin*, they whom he sees, perhaps.

ninawind waiábamawangiden, we who see him perhaps, *ninawind waiabamawangidenag*, we who perhaps see them.

kinawind waiábamawangen, we who see him perhaps, *kinawind waiabamawangenag*, we who perhaps see them.

kinawa waiábamawegwen, you who perhaps see them, *kinawa waiábamawegwenag*, you who perhaps see him.

winawa waiábamagwenag, they who perhaps see him, *winawa waiabamagwenag*, they who perhaps see them.

iniw waiábamawagwenan, he whom they perhaps see, *iniw waiabamawagwenan*, they whom they perhaps see.

PERFECT TENSE.

Nin ga-wabamáwagen, I who perhaps have seen him.

Nin ga-wabamáwagenag, I who perhaps have seen them.

Etc., after the above present tense

This page has been reformatted for ease of understanding.

PLUPERFECT TENSE.

SINGULAR AND *PLURAL*.

Nin ga-wabamáwagibanen, I who p. had seen him, *Nin ga-wábamáwagwabanen*, I who p. had seen them.

kin ga-wabamawadibanen, thou who p. had seen him, *kin ga-wábamawadwabanen*, thou who p. had seen them.

win ga-wabamagobanen, he who p. had seen him, *win ga-wábamagobanen*, he who p. had seen them.

iniw ga-wabamagobanenan, he whom he p. had seen, *iniw ga-wabamagobanenan*, they whom he p. had seen.

ninawind ga-wabamawangidibanen, (we who had p. *kinawind ga-wabamawangobanen*, seen him,) *ninawind ga-wabamawangidwabanen*, (we who p. had *kinawind ga-wabamawangwabanen*, seen them.)

kinawa ga-wabamawegobanen, you who had p. seen him, *kinawa ga-wabamawegwabanen*, you who had p. seen them.

winawa ga-wabamawagobanenag, they who had p. seen him, *winawa ga-wabamawagobanenag*, they who had p. seen them.

iniw ga-wabamawagobanenan, he whom they had p. seen, *iniw ga-wabamawagobanenan*, they w. they had p. seen.

NOTE. To form the imperfect tense, (which is not much used,) you have only to take off the prefix *ga-*, and make the CHANGE; as: *Nin waiabamawagibanen*, I who perhaps saw him, etc.

FUTURE TENSE.

SINGULAR AND *PLURAL*

Nin ge-wabamáwagen, I who perhaps shall see him, *Nin ge-wabamáwagenag*, I who perhaps shall see them,

Etc., after the above present tense,

This page has been reformatted for ease of understanding.

ACTIVE VOICE.
NEGATIVE FORM.
INDICATIVE MOOD.
PRESENT TENSE.
SINGULAR AND *PLURAL*

Kawin nin wabamassidog, I don't perhaps see him, *Kawin nin wabamassidogenag*, I don't perhaps see them.

Kawin ki wabamassidog,
Kawin ki wabamassidogenag.
Kawin o wabamassidogenan,
Kawin o wabamassidogenan.

Kawin nin wabamassinadog, *Kawin nin wabamassinadogenag*.
Kawin ki wabamassiwadog, *Kawin ki wabamassiwadogenag*.
Kawin o wabamassiwadogenan,
Kawin o wabamassiwadogenan.

IMPERFECT TENSE.
SINGULAR AND *PLURAL*.

Kawin wabámassiwagiban, I did perhaps not see him, *Kawin wabamassiwagwaban*, I did perhaps not see them.

Kawin wabámassiwadiban,
Kawin wabamassiwadwaban.

Kawin wabamassigoban,
Kawin wabamassigoban.

Kawin wabamassiwangidiban, (we did perhaps *Kawin wabamassiwangoban*, not see him.)

Kawin wabamassiwangidwaban, (we did perhaps *Kawin wabamassiwangwaban*, not see them.)

Kawin wabamassiwegoban,

Kawin wabamassiwegwaban.
Kawin wabamassigwaban,
Kawin wabamassigwaban.

After these two tenses all the others of the indicative mood are easily formed.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

SINGULAR.	*PLURAL.*
Waiabamássiwangen, if I perhaps don't see him,	*assiwagwawen*,
waiabamassiwaden,	*assiwadwawen*,
waiabamassigwen,	*assigwen*
waiabamassiwangiden, (if we perhaps	*assiwangidwawe n*,
waiabamassiwangen, don't see him,)	*assiwangwawen*,
waiabamassiwegwen,	*assiwegwawen*,
wiabamassiwagwen,	*assiwagwen*.

PERFECT TENSE.

Ga-wabamássiwagen, whether I have not seen him.	*assiwagwawen*,

Etc.., as above in the *present tense*.

PLUPERFECT TENSE.

Wabamassiwagibanen, if I had not seen him,	*assiwagwabanen*,
wabamassiwadibanen,	*assiwadwabane n*, *assigobanen*,
wabamassigobinen,	*assiwangidwaba nen*,
wabamassiwángidibanen, (if we had not	*assiwangwaban en*,
wabamássiwangobanen, seen him,)	*assiwegwabane n*,
wabamassiwegobanen,	*assiwagobanen*.
wabamassiwagobanen,	

The future tense to be formed after the present; as; *Ge-webamássiwagen*, . . . *Ge-wabamassiwaden*, etc.

PARTICIPLES.

PRESENT TENSE.

SINGULAR AND *PLURAL*.

Nin waiábamássiwagen, I who perhaps see him not,

Nin waiabamássiwagenag, I who perhaps don't see them.

kin waiábamassiwaden, thou who perhaps seest him not,

kin waiabamássiwadenag, thou who dost not perhaps see them.

win waiabamassigwen, he who perhaps does not see him, *win waiabamassigwenag*, he who perhaps does not see them.

iniw waiábamassigwenan, he whom he perhaps does not see, *iniw waiabamassigwenanag*. they whom he p. does not see.

ninawind waiabamassiwangiden, we who don't p. see him, *kinawind waiabamassiwangen*, we who don't p. see him.

ninawind waiabamassiwangidenag, we who don't p. see them. *kinawind waiabamassiwangenag*, we who don't p. see them,

kinawa waiábamassiwegwen, you who p. don't see him, *kinawa waiabamassiwegwenag*, you who p. don't see them.

winawa waiabamassigwen, they who p. don't see him, *winawa waiabamassigwenag*, they who p. don't see them.

iniw waiabamássiwagwen, he whom they p. don't see,

iniw waiabamassiwagwenan, they whom they do p. don't see.

PERFECT TENSE.

SINGULAR AND *PLURAL*.

Nin ga-wabamássiwagen, I who have perhaps not seen him, *Nin ga-wabamassiwagenag*, I who have perhaps not see them.

Etc., after the above present tense.

This page has been reformatted for ease of understanding.

PLUPERFECT TENSE.

SINGULAR AND *PLURAL*.

Nin ga-wabamássiwagibanen, I who h. perhaps n. s. him, *Nin ga-wabamassiwagwabanen*, I who had p. n. s. them.

kin ga-wabamassiwadibanen, thou who hadst p. n. s. him, *kin ga-wabamassiwadwabanen*. thou who hadst p. n. s. t..

win ga-wabamassigobanen, he who had p. n. s. him, *win ga-wabamassigobanen*, he who had p. n. s. them.

iniw ga-wabamassigobanenan, he whom he had p. n. s., *iniw ga-wabamassigobanenan*. they whom he had p. n. s..

ninawind ga-wabamassiwangidibanen, (we who had p. n. s.,
kinawind ga-wabamassiwangobanen, seen him.)
ninawind ga-wabamassiwangidwabanen, (we who had p. n. s. *kinawind ga-wabamassiwangwabanen*, them.)

kinawa ga-wabamassiwegobanen, you who had p. n. s. him, *kinawa ga-wabainassiwegwabanen*, you w. had p. n. s. them.

winawa ga-wabamassiwagobanenag, they w. had p. n. s. him, *winawa ga-wabamassiwagobanenag*, they w. had p. n. s. t.

iniw ga-wabamassiwagobanenan, he whom they h. p. n. s., *iniw ga-wabamassiwagobanenan*, they whom t. h. p. n. s.

FUTURE TENSE.

SINGULAR AND *PLURAL*

Nin ge-wabamássiwangen, I who shall perhaps not s. him, *Nin ge-wabamassiwagenag*, I who shall perhaps n. s. them.

Etc., after the *present* tense.

This page has been reformatted for ease of understanding.

EXAMPLES OF THE ACTIVE VOICE OF THE IV. DUBITATIVE CONJUNCTION. AFFIRMATIVE AND NEGATIVE FORMS. INDICATIVE MOOD. PRESENT TENSE

Ki kikenimadog William ningoting oma gi-bi-ija. I suppose thou knowest William; he came here once.

Kawin gwetch o mindjiminassiwadogenan onidjanissiwan: *mojag nimiiding ijawan*. They do probably not much keep back their children, (from evil,) they always go to dancing parties.

Kawin nongom ki wabamassiwadog kimissewa, *eko-widiged*. You do probably not see often now your sister, since she is married.

IMPERFECT TENSE.

Paul gikamagoban o widigemaganan; *mi wendji-madjad gana-batch aw ikwe*. They say Paul scolded his wife; that is perhaps the reason why the woman goes away.

Kawin wabamassigwaban nakawe mekatewikwanaien, *bwa gopiwad*. I think they did not go to see the priest, before they went in the interior, (inland.)

PERFECT TENSE.

Ki gi-wissokawadogenag metchi-gijwedjig, *wendji-kikendaman nibiwa matchi ikitowinan*. Thou hast probably frequented persons that use bad language, therefore thou knowest so many bad words..

Kawin gwaiak nin gi-nissitotawassinadog aw inini ga-bi-ikitogwen; *sa gwaiak nin gi-ijitchigessimin*. We have probably not well understood that man, what he has said here, for we

have not done the right thing.

Gi-kitchi-bashanjeowa aw kwiwisens. *Anish, o gi-agonweta-wadogenan ossan*. This boy has been whipped thoroughly. Why, he has probably been disobedient to his father.

PLUPERFECT TENSE.

Kawin mashi gi-kikenimassiwadiban pindig aiad, api debad-jimoian îw. Thou hadst probably not yet known that he was in the room, at the time when thou toldst that.

Bibonong anishinabeg gi-amoagwaban kakina o wẹjiganimi-wan, gi-bwa-odjitchissenig anamikodading. Last winter the Indians had eaten up all their flour (I understood,) before New year's day arrived.

Kawin nindangwe gi-aiawassigoban mashi onidjanissan gi-anamiegijigadinig. My sister-in-law. (a female speaking) had not yet had her child last Sunday, they say.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Geget wedi nongom o gaganonan, endogwen dash nessitawinawagwen. He is now indeed speaking to him there, but I don't know whether he recognizes him.

Anawi nin pisindawa, kawin dash nin kikendansin, gwaiak nessitotawáwagen. I listen to him indeed, but I don't know whether I understand him right.

Kawin ki kikenimissinon, nongom geget jangenimassiwaden, ginwenj dash ki gi-jingenimaban. I don't know whether now indeed thou dost not hate him, but thou hadst hated him a long time.

PERFECT TENSE.

Kawin ganabatch o gi-adimassin. Endogwen ga-adimassigwen. He has perhaps not overtaken him. It is doubtful whether he has not overtaken him.

Mi egoiang ninawind ga-waiejimáwangiden aw inini ; kawin dash nin kikedansimin. They say of us that we have cheated that man but we know nothing of it. (The person spoken to, not included.)

Kawin nin mikwendansin, wika ga-dajimáwagwawen igiw ikwewag. I don't recollect to have ever spoken ill of those women.

PLUPERFECT TENSE.

Namandj ga-dogwen, tchi gi-dibaamawagobanen gaie kakina mesinaamawadjin, bwa madjad. I don't know what was the matter with him, and whether he had paid all his creditors before he went away.

Endogwen wika tchi gi-gimodimassigobanen onigiigon, mi dash pitchinag; tchi gi-apitchi-giwodid. It is doubtful whether he had ever stolen before anything from his parents, and that he only now committed so great a theft.

FUTURE TENSE.

Kishpin Wawiiatanong ijad. mi idog iwapi ge-wabamagwen ogwissan, kishpin keiabi bimadisinigwen. If he goes to Detroit, then, I suppose, he will see his son, if he is living yet.

Namandj api ge-giwanimasswadon wika koss. Namandj api ge-minadenimawaden mojag. I don't know when the time will arrive when thou shalt no more tell lies to thy father; and the time when thou shalt always respect him.

PARTICIPLES.

PRESENT TENSE.

Mi aw *waiabamassigwen wika Bwanan. Nibiwa nin gi-waba - mag*. This is, I suppose, the man who never sees (saw) Sioux. I have seen many.

Kin aiawáwaden nibina joniia jawenimishin, nin kitchi kitima-gis . Thou who art supposed to have much money, have mercy on me. I am very poor.

Kakina igiw weiejimagwenag widj' anishinabewan, o da- mik-wenimawan Kiji-Maniton misi gego kekendaminidjin. All those who (perhaps) cheat

their fellow-men, ought to think on God, who knows all.

PERFECT TENSE.

Aw ga- matchi-dodawassigwen wika widj' anishinaben, geget kitchi jawendagosi. He that perhaps never has done wrong to his fellow men, is very happy indeed.

Awegwen ga-nissagwen nin pakaakweian, nindaian gaie.

I don't know him who has killed my chickens and my dog.

Igiw inininiwag ga-sagiagwenag osam joniian, kawin ga-nabatch jawendagosissiwag; kitchi batadowining gi-da-pinedogenag. Those men who perhaps have loved money too much, are probably not happy; they might have died in great sins.

PLUPERFECT TENSE.

Igiw ga-anokitawassigobanenag Debendjigenidjin, megwa gi-bimadisiwad aking, kawin nongom o wabamassiwawan gijigong. Those who had not served the Lord. while they lived on earth, do not see him now in heaven.

Aw mekatewikwanaie, nitam ga-gagikimiagobanen Otchipwen, kitchi nibiwa o gi- anainie-sigaandawadogenan. That Missionary who first of all had preached to the *Chippewa* Indians, must have baptized a great many.

FUTURE TENSE.

Aw ge-sagiagwen, ge-jawenimagwen gaie wikanissan, ta-jawenima gaie win. He who shall love his brother, (his neighbor,) and shall have mercy on him, he shall also find mercy.

Kinawa ge-wi-bonigidetawasiwegwenag kikanissiwag, kawin gaie kinawa ki ga-bonigidetagossiwa Kije-Manito ga-iji-bata-diieg.

You that will not forgive your brethren, (your neighbor,) to you also God will not forgive your sins, (what you have sinned.)

PASSIVE VOICE.

AFFIRMATIVE FORM.	NEGATIVE FORM.
INDICATIVE MOOD. PRESENT TENSE.	
Nin wabamigomidog, I am perhaps seen,	*Kawin igossimidog*,
ki wabamigomidog,	*Kawin igossimidog*,
wábamadog,	*Kawin assidog*,
o wabamigodogenan,*	*Kawin igossidogenan*,
nin wabamigominadog,	*Kawin igossiminadog*,
ki wabamigoinwadog,	*Kawin igossiinwadog*,
wabamadogenag,	*Kawin assidogenag*,
o wabamigowadogenan,	*Kawin igossiwadogenan*.
IMPERFECT TENSE	
Wabamigowàmban, I was perhaps s.,	*Kawin igossiwàmban*,
wabamigówamban,	*Kawin igóssiwamban*,
wabamawindiban,	*Kawin assiwindiban*,
wabamigogoban, he was perhaps seen by . . .	*Kawin igossigoban*,
wabamigowángiban, (we were	*Kawin igosiwángiban*,
wabamigówangoban, perhaps seen,)	*Kawin igossiwangoban*,

wabamigowegoban, *Kawin igossiwegoban,*
wabamawindwaban, *Kawin assiwindwaban,*
wabamigogwaban, they were p. s. b. . *Kawin igossigwaban.*

The remaining tenses of the indicative are to be formed after these two.

*See *Remark* p. 223.

SUBJUNCTIVE MOOD

PRESENT TENSE.

Waiabamigowànen, if I am perhaps seen,	*igossiwànen*,
waiabamigówanen,	*igóssiwanen*,
waiabamáwinden,	*ássiwinden*,
waiabamigogwen, if he is perhaps seen by . .	*igossigwen*.
waiabamigowàngen, (if we are perhaps	*igossiwàngen*,
waiabamigówangen, seen by,)	*igóssiwangen*,
waiabamigowegwen,	*igossiwegwen*,
waiabamáwindwawen,	*assiwindwawen*,
waiabamigowagwen, if they are perhaps s. b.	*igossiwagwen*.

PERFECT TENSE.

Ga-wabamigowànen, that I have perhaps been..*igossiwánen*. seen

Etc., after the above present tense.

PLUPERFECT TENSE.

Wabamigowàmbanen,* if I had p. b. s	*igossiwàmbanen*,
wabamigówambanen,	*igóssiwambanen*,
wabamàwindibanen,	*assiwindibanen*,
wabamigowàngibanen, (if we had p. b. s.,)	*igossiwàngibanen*,
wabamigówangobanen, (if we had p. b. s.,)	*igóssiwangobanen*,
wabamigowegobanen,	
wabamáwindwabanen,	

igossiwegobanen,
assiwindwabanen.

* See *Note*, p. 249.

FUTURE TENSE.

Ge-wabamigowànen, that I will be perhaps seen, *igossiwànen*.

Etc., after the above *present* tense.

PARTICIPLES.

PRESENT TENSE.

Nin waiabamigowànen, I who am perhaps seen, *kin waiabamigówanen*, thou who art perhaps seen, *win waiabamáwinden*, he who is perhaps seen,

iniw waiabamigogwenan, he who is perhaps seen by . . *ninawind waiabamigowàngen*, we who are perhaps seen by . . *kinawind waiabamigówangen*, we who are perhaps seen by . . *kinawa waiabamigowegwen*, you are perhaps seen, *winawa waiabamáwindenag*, who are perhaps seen,

iniw waiabamigowagwenan, who are perhaps seen by . .

Nin waiabamigossiwànen, I who am perhaps not seen, *kin waiabamigóssiwanen*, thou who art perhaps not seen, *win waiabamássiwinden*, he who is perhaps not seen, *iniw waiabamigossigwenan*, he who is perhaps n. s. by . . .

ninawind waiabamigossiwàngen, we who are perhaps not s., *kinawind waiabamigóssiwangen*, we who are perhaps not s., *kinawa waiabamigossiwegwen*, you who are perhaps not s., *winawa waiabamássiwindenag*, they who are perhaps not s.,

iniw waiabamigossiwagwenan, they who are p. n. s. by . . .

IMPERFECT TENSE.

Nin waiabamigowàmbanen, I who was perhaps seen,

kin waiabamigówambanen, thou who wast perhaps seen, *win waiabamáwindibanen,* he who was perhaps seen.

iniw waiabamigogobanenan, he who was perhaps seen by. . .
ninawind waiabamigowàngibanen, we who were p. s. by. . .
kinawind waiabamigowangobanen, we who were p. s. by. . . *kinawa waiabamigowegobanen*, you who were perhaps seen, *winawa waiabamáwindibanenag*, they who were perhaps seen, *iniw waiabamigowagobanenan*, they who were perhaps s. by. . .
Nin waiabamigossiwàmbanen, I who was perhaps not s., *kin waiabamigóssiwambanen*, thou who was perhaps not s., *waiabamássiwindibanen*, he who was perhaps not seen, *iniw waiabamigossigobanenan*, he who was perhaps n. s. by, *ninawind waiabamigossiwàngibanen*, we who were p. n. seen, *kinawind waiabamigàssiwangobanen*, we who were p. n. seen, *kinawa waiabamigossiwegobanen*, you who were p. n. seen, *winawa waiabamássiwindibanenag*, they who were p. not seen, *igiw waiabamigossiwagobanenan*, they who were p. n. s. by . . .

The remaining tenses are formed after these two, as: *Nin ga-wabamigowánen*, . . *Nin ga-wabamigówambanen*,. . . *Nin ge-wabamigowánen*, . . .

EXAMPLES ON THE WHOLE PASSIVE VOICE OF THE IV.

DUBITATIVE CONJUGATION.*

INDICATIVE MOOD.

PRESENT TENSE.

Nin nondagomidog oma bibagiiàn, ondjita dash ganabatch kawin awiia nin wi-nakwetagossi. I

think I am heard as I am shouting here, but perhaps purposely nobody will give me an answer.

*The verbs ending in *awa* and *ewa* make no difference in the Dubitative Conjugation.

Ambe madjada; *kawin ki minwenimigossiminadog oma*. Let us go away; I think we are not well liked here.

O kikenimigodogenan ossan aw oshkinawe ejiwebisid, *kawin dash od anwenimigossin*. I suppose the father of this young man knows his conduct, (he is probably known by his father,) but he does not reprimand him.

IMPERFECT TENSE.

Kawin jingenimassiwindiban oma; *anisha win gi-inendam wi-madjad*. I think he was not disliked here; it was his own will to go away.

Ossiwan ganabatch wabamigogwaban igiw kwiwisensag, *geget ta-animisiwag*. These boys were probably seen by their father, they will be punished, (they will suffer.)

PERFECT TENSE.

Kawin weweni gi-nitawigiassidogenag igiw abinodjiiag, *anotch sa match ijiwebisiwag*. It seems that these children have not been well brought up, because they have many faults.

Ki gi-wabamigomwadog bi-dagwishineg; *waïba ta-pindigewag*. You have probably been seen when you arrived they will soon
come in.

Gi-kitchi-apitenimadog aw mashkikiwinini megwa kitchi odenang gi -danisid. This physician, I understood, has been very highly esteemed, while he lived in the city.

PLUPERFECT TENSE.

Anin enakamigak, *nidji*? *Gi-kitchi-ashamawindwaban kiwe anishinabeg agáming*. What is the news, comrade I hear the Indians had a great dinner on the other side.

Gonima gi-kikinoamagówamban masinaigan, *bwa dagwishinàn oma*. Thou hadst perhaps been taught to read before I arrived here.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Kishpin kekenimigowàngen oma aiaiàng, pabige anishinabeg nin ga-bi-mawadissigonanig. If we only are known to be here, the Indians will soon come to see us. (The person spoken to, not included.)

Kego wika inendangen: *Mi oma waiabamigossiwànen*. *Misiwe ki wabamig Debendjiged*. Never think: Here, I suppose, I am not seen. Everywhere the Lord sees thee.

Endogwen méno- dodawáwinden ningwiss, *nissatchiwan ga-ijiwinind*. I don't know whether my son that was taken below, (to some southern or western place,) is well treated, (or not.)

PERFECT TENSE.

Kawin nin debwetansin ekitong, *sa weweni ga-dibaamágossi-wegwen*, *gi-anokiieg*. I don't believe what they say, that is, that you have perhaps not been well paid for your work.

Ki gi- nóndam na, *ga-kitchi-gimodimáwinden kissaie tibikong*? Hast thou heard what is said, that much property has been stolen from thy brother last night?

Ga-wabamigówanen siginigéwigamigong gi-pindigeian. *mi sa*, *gi-giwashkwebi* , *wendji-igoian*. Because thou hast probably been seen to go to a tavern, that is the reason why they say that thou hast been drunk.

PERFECT TENSE.

Gi-aiawamban iwapi sagaiganing, *gi-nissáwindwabanen nij Wemitigojiwag*. Thou hadst perhaps been on the little lake at the time when the two Frenchmen were killed there.

Kawin nin kikendansin ashamigossiwàmbánen.—*Anisha ikitom*; *weweni mojag nin gi-bamiigo*. I don't know that I had not been well fed, (given to eat.) They tell a lie; I have always been well taken care of.

Nissing nin gi-bibag, mi dash pitchinag ga-nondagowámbánen. I called (hollowed,) three times, and then only, I suppose, I was heard.

FUTURE TENSE.

Kishpin mino anokiiàn mi na api ge -minwenimigowànen? If I work well, shall I then be (perhaps,) liked?

Ged-ako-mino-dodagossiwangen oma, mojag nin ga-wasitawe-ndamin. As long as we shall not be well treated here, we will always be sorrowful. (The person spoken to, not included.)

Ged-ako-anonigówangen, *mojag ki gad-aiamin oma*. As long as we shall be employed, we will always remain here. (The person spoken to included.)

PARTICIPLES.

PRESENT TENSE.

Mi sa aw inini anotch dejimáwinden. *Anisha dash geget ina*; *kawin matchi ijitchigessi*. This is the man who is so much spoken ill of, as I understood. But he is spoken of without truth; he does not act wrong.

Awegwenan kekinoamagogwenan anamiewin; *jaigwa nibiwa o kikendan*. I don't know who is the person by whom she was taught to say prayers; she knows already much.

Kin wika waiabamigóssiwanen anamiewigamigong, *anindi kin ge- wi-ijaian*, *gi-ishkwa -bimadisiian aking* Thou who never art seen in the church, as I understood, where shalt thou go after death? (when thou hast finished to live on earth?)

IMPERFECT TENSE.

Kinawa wika mashi kékenimigossiwegobanen tchi anwenind-isoieg, *ka na nibowin ki gotansinawa*? You who were perhaps
never known to repent, are you not afraid of
death?

Kin nwandagówambanen gi -dajimad aw inini, *ki gad-animis ganabatch*. Thou who wast probably heard when thou spokest ill of that man, thou wilt perhaps suffer for it.

PERFECT TENSE.

Awegwenan ga-wabiigogwenan, *kawin ninawind nin kikendan-simin*; *win igo gagwedjimig*. Who

he is that has opened his eyes, we know not; ask him.

Kin ga-minigówanen kitchi nibiwa joniiajawenim kid inawemaganag ketimagisidjig. Thou who hast been given so much money, as I heard, have pity on thy poor relations.

Nin ga-mino-igossiwanen ningotchi odenang, nin kikendagos nongom gi-matchi- dodansiwàn. I who have not been spoken well of somewhere in the village, as I understood, I am known now, not to have done wrong.

PLUPERFECT TENSE.

Jawendagosiwag nongom gijigong winawa ga-kotagiawindi-banenag anamiewin ondji. Happy in heaven are now those who had been made to suffer for religion's sake,

Aw wika ga-ijiwinassiwindibanen matchi minawanigosiwining megwa gi-oshkinawewid, nongom minwendam. He that probably never had been seduced into sinful pleasure during his youth, is now happy, (contented.)

FUTURE TENSE.

Awegwen ge-debwetamogwen, ge-sigaandawáwinden gaie, ta-kagige-bimadisi gijigong. Whoever shall believe and be baptized, shall live eternally in heaven.

Awegwenag abinodjiiag ge-mino-ganawenimawindenag mojag, ta-mino-ijiwebisiwag ketchi-anishinabewiwadjin. Children that shall be always well guarded, (taken care of,) will behave well, when they are grown persons.

The greatest peculiarity as well as difficulty in this IV. Conjugation, consists in the connection of the verbs belonging to it, with the personal pronouns *me*, *thee*, *us*, *you*. We will display here the *Two Cases*, in which are comprised all possible modifications of the verbs of this Conjugation in connection with the above personal pronouns.

As the right use of these *Cases* is all important in conversation and allocution, the learner is desired to mind well the terminations,

FIRST CASE.

(I. . . *thee*.)

AFFIRMATIVE FORM. NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Ki wádbamin, I see thee, *ki wábamigo*,* we see thee, *ki wabaimig*, he sees thee,† *ki wábaimigog*, they see thee, *ki wábaimininim*, I see you, *ki wábamigom*, we see you, *ki wábamigowa*, he sees you, *ki wábamigowag*, they see you,

Kawin issinon, *Kawin igóssi*, *Kawin igossi*, *Kawin isossig*, *Kawin issinomnim*, *Kawin igossim*, *Kawin igossiwa*, *Kawin igossiwag*.

IMPERFECT TENSE.

AFFIRMATIVE FORM.

Ki wabamininaban, I saw thee, *ki wabamigonabam*, we saw thee, *ki wabamigoban*, he saw thee, *ki wabamigobanig*, they saw thee, *ki wabamininimwaban*, I saw you, *ki wabamigominaban*, we saw you, *ki wabamigowaban*, he saw you, *ki wabamigowabanig*, they saw you.

NEGATIVE FORM.

Kawin ki wabamissinoninaban, I did not see thee,

Kawin ki wabamigossinaban, we did not see thee,

Kawin ki wabamigossiban, he did not see thee,
Kawin ki wabanigossibanig, they did not see thee.

Kawin ki wabamissinoninimwaban,
Kawin ki wabamigossiminaban,
Kawin ki wabamigossiwaban,
Kawin ki wabamigossiwabanig.

* See *Remark* at the end of this paradigm.

† See *Remark*, p. 201.

AFFIRMATIVE FORM.	NEGATIVE FORM.
PERFECT TENSE.	
Ki gi-wabamin, I have seen thee,	*Kawin issinon*,
ki gi-wabamigo, we have seen thee,	*Kawin igossi*,

Etc., after the above present tense, prefixing *gi-*.

PLUPERFECT TENSE.

Ki gi-wabamininaban, I had seen thee, *Kawin issinoninaban*, *ki gi-wabamigonaban*, we had seen thee, *Kawin igossinaban*,

Etc., after the above *imperfect* tense prefixing *gi-*.

The two *future* tenses are easily formed after the *present*, pre-fixing *ga-*, and *ga-gi-*; as *Ki ga-wabamin*. .*Ki ga-gi-wabamin*.

SUBJUNCTIVE MOOD.

PERFECT TENSE.

Kishpin wabaminàn,* if I see thee,
Kishpin wabamigoian, if we see thee,
Kishpin wabamik, if he sees thee,
Kishpin wabamikwa, if they see thee,
Kishpin wabaminagog, if I see you,
Kishpin wabamigoieg, if we see you,
Kishpin wabamineg, if he sees you,
Kishpin wabamineg wa, if they see you,

issinowàn, *igossiwan*, *issinog*, *issinogwa*, *issinonagog*, *igossiweg*, *issinoweg*, *issinoweg wa*.

* See *Remark* 1. p. 116.

PERFECT TENSE.

Gi-wabaminàn, because I have seen thee, *gi-wabamigoian*, because we have seen thee, *issinowàn*, *igossiwan*.

Etc.; after the above present tense, prefixing gi-.

PLUPERFECT TENSE.

Wabaminàmban,* had I seen thee, *wábamigoiamban*, had we seen thee, *wabamikiban*, had he seen thee, *wabamikwaban*, had they seen thee, *wabaminagogoban*, had I seen you, *wabamigoiegoban*, had we seen you, *wabaminegoban*, had he seen you, *wabaminegwaban*, had they seen you, *issinowàmban*, *igossiwamban*, *issinogiban*, *issinogwabam*, *issinonagogoban*, *igossiwegoban*, *issinowegoban*, *issinowegwaban*,

Form the two *future* tenses after the *present*, prefixing *ge-*. and *ge-gi-* as: *Ge-wabaminàn*, when I shall see thee, . . . *Ge-gi-wa-baminàn*, when I shall have seen thee, etc.

You can also form the two tenses of the *conditional mood* after the present and perfect of the *indicative mood* , (p. 266,) prefixing *da-*, as: *Ki da-waban*, I would see thee, . . .*Ki da-gi-wabamin*, I would have seen thee, . . .

PARTICIPLES.

PRESENT TENSE.

Nin *waiábaminin*, I who see thee,

waiábamigoian, we
ninawind who see thee,
waiábamik, he who
win sees thee,
waiabamikig, they
winawa who see thee,
waiabaminagog, I
nin who see you,
waiabamigoieg, we
ninawind who see you,
waiabamineg, he
win who sees you,
waiabaminegog, they
winawa who see you,

* See *Remark* 3. p.116.

Nin waiábamissinowàn, I who don't see thee, *ninawind waiábamigossiwan*, we who don't see thee, *win waiábamissinok*, he who does not see thee, *winawa waiabamissinokig*, they who don't see thee, *nin waiabamissinonagog*, I who don't see you, *ninawind waiabamigossiweg*, we who don't see you, *win waiabamiissinoweg*, he who does not see you, *winawa waiabamissinowegog*, they who don't see you.

IMPERFECT TENSE.

Nin waiabaminàmban, I who saw thee, *ninawind waiabamigoiamban*, we who saw thee, *win waiabamikiban*, he who saw thee, *winawa waiabamikibanig*, they who saw thee, *nin waiabaminagogoban*, I who saw you, *ninawind waiabamigoiegoban*, we who saw you, *win waiabaminegoban*, he who saw you, *winawa waiabaminegobanig*, they who saw you.

Nin waiabamissinowàmban, I who did not see thee, *ninawind waiabamigossiwamban*, we who did not see thee, *nin waiabamissinogiban*, he who d. n. see thee, *winawa waiabamissinogibanig*, they who did not see thee, *nin waiabamissinonagoban*, I who did not see you, *ninawind waiabamigossiwegoban*, we who did not see you,

win waiabamissinowegoban, he who did not see you, *winawa waiabamissinowegobanig*, they who d. n. s. you.

Form after these two the remaining tenses of these participles, as: *Nin ga-wabaminan*, I who have seen thee . . . *Nin ga-waba-minàmban*, I who had seen thee. . . *Nin ge -wabaminàn*, I who will see thee... *Nin ge-gi-wabaminàn*, I who shall have seen thee

REMARK. In the present tense of the indicative mood, (p. 224,) we have, *Ki wabamigo*, for, "we see thee," and *ki wabamigom*, for "we see you." Properly, *ki wabamigo*, means, thou art seen; and *ki wabamigom*, you are seen. (See p. *) But it is certain that the *Otchipwe* language expresses it as above. You may ask, a hundred times, *Otchipwe* Indians that understand English: How do you say in *Otchipwe*: We see thee; we see you? They will always answer you: *Ki wabamigo*, *ki wabamigom*. The *Otawa* dialect of the same language has: *Ki wabaminimi*, for "we see thee," and *ki wabaminimmi*, for "we see you;" but this cannot be used in the *Otchipwe* dialect.

The verbs ending in *awa* at the first person singular indicative, make some little deviations from the preceding paradigm, as you see here below. We take again the verb, *Nin nóndawa*, as an example.

In conjugating these verbs in our "*First case*," we take of the whole termination *awa*, and then apply the terminations of the paradigm; because, (as you see,) nothing of this termination remains unchanged in the conjugating process of this *Case*.

AFFIRMATIVE FORM.	NEGATIVE FORM.
INDICATIVE MOOD.	
PRESENT TENSE.	
Ki nondon, I hear thee,	*ki nondagog*, they hear thee,
ki nondago, ‡ we hear thee,	*ki nondoninim*, I hear you,
ki nondag, he hears thee,	

ki nondagom, ‡ we hear you,
ki nondagowa, he hears you,
ki nondagowag, they hear you,

Kawin ossinon,
Kawin agossi,
Kawin ágossi,
Kawin agossig,
Kawin osainoninim,
Kawin agosisim,
Kawin agossiwa,
Kawin agossiwag.

* incomprehensible in original manuscript.

‡ See Remark above.

IMPERFECT TENSE.

Ki nondoniniban, I heard thee,
ki nondagonaban, we heard thee,
ki nondagoban, he heard thee,
ki nondagobanig, they heard thee,
ki nondoninimwaban, I heard you,
ki nondagominaban, we heard you,
ki nondagowaban, he heard you,
ki nondagowabanig, they h. you,
Kawin ossinoninaban,
Kawin agossinaban,
Kawin agossiban,
Kawin agossibanig,
Kawin ossinoninimwaban,
Kawin agossiminaban,
Kawin agossiwaban,
Kawin agossiwabanig.

Form the other tenses of the indicative mood after these two, as: *Ki gi- nondon*, I have heard thee . . *Ki gi-nondoninaban*, I had heard thee . . . *Ki ga-nondon*, I will hear thee . . . *Ki ga-gi-nondon*, I shall have heard thee.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Kishpin nondonàn, if I hear thee,
Kishpin nondàgoian, if we hear thee,
Kishpin nondok, if he hears thee,
Kishpin nondokwa, if they hear thee,
Kishpin nondonagog, if I hear you,
Kishpin nondágoieg, if we hear you,
Kishpin nondoneg, if be hears. you,
Kishpin nondoneg wa, if they hear you,

ossinowàn, *ágossiwan*, *ossinog*, *ossinogwa*, *ossinonagog*, *ágossiweg*, *ossinoweg*, *ossinoweg wa*.

PERFECT TENSE.

Gi-nondonàn, because I have heard thee, *gi-nondàgoian*, because we have heard thee, *ossinowan*, *ágossiwan*,

Etc., after the above present tense, prefixing *gi-*.

PLUPERFECT TENSE.

Nondonàmban, had I heard thee, *nondágoiamban*, had we heard thee, *nondokiban*, had he heard thee, *nondokwaban*, had they heard thee, *nondónagogoban*, had I heard you, *nondagoiegoban*, had we heard you, *nondonegoban*, had he heard you, *nondonegwaban*, had they heard you, *ossinowàmban*, *agossiwamban*, *ossinogiban*, *ossinogwaban*, *ossinonagogoban*, *agossiwegoban*, *ossinowegoban*, *ossinowegwaban*.

Form the two *future tenses* after the *present*, as: *Ge -nondonàn*, when I shall hear thee. *Ge-gi-nondonan*, when I shall have heard thee . . .

Form the two tenses of the *conditional mood* after the present and perfect tenses of the *indicative mood*, (p. 270,) prefixing *da-*, as: *Ki da-nondon*, I would hear thee . . . *Ki da-gi-nondon*, I would have heard thee . .

PARTICIPLES.

PRESENT TENSE.

Nin nwandonàn, I who hear thee, *ninawind nwandágoian*, we who hear thee, *win nwandok*, he who hears thee, *winawa nwandokig*, they who hear thee, *nin nwandonagog*, I who hear you, *ninawind nwandagoieg*, we who hear you,

win nwandoneg, he who hears you, *winawa nwandonegog*, they who hear you,

Nin wandossinowàn, I who don't hear thee, *ninawind nwandágossiwan*, we who don't hear thee, *win nwandossinog*, he who does not hear thee, *winawa nwandossinogig*, they who don't hear thee, *nin nwandossinonagog*, I who don't hear you, *ninawind nwandagossiweg*, we who don't hear you, *win nwandossinoweg*, he who does not hear you, *winawa nwandossinowegog*, they who don't hear you,

IMPERFECT TENSE.

Nin nwandonàmban, I who heard thee, *ninawind nwandágoiamban*, we who heard thee, *win nwandokiban*, he who heard thee, *winawa nwandokibanig*, they who heard thee, *nin nwandonagogoban*, I who heard you, *ninawind nwandagoiegoban*, we who heard you, *win nwandonegoban*, he who heard you, *winawa nwandonegobanig*, they who heard you.

Nin nwandóssinowàmban, I who did not hear thee, *ninawind nwandagossiwamban*, we who did not hear thee, *win nwandossinogiban*, he who did not hear thee, *winawa nwandossinogibanig*, they who did not hear thee, *nin nwandossinonagogoban*, I who did not hear you, *ninawind nwandagossiwegoban*, we who did not hear you, *win nwandossinowegoban*, he who did not hear you,

winawa nwandossinowegobanig, they who did not hear you,

Form the remaining tenses of these participles after the above two, as: *Nin ga-nondonan Nin ga-nondonámban*, etc.

The verbs ending in *owa* at the first person singular, indica-tive, (p. 245,) are conjugated, in this First Case, again a little differently from those of the preceding sort. The difference is trifling; but it is important to the beginner to see it at once plainly. You will see it in the following paradigm.

AFFIRMATIVE FORM. NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Ki pakitéon, I strike thee, *Kawin ossinon*,
ki pakitéogo, We strike thee, *Kawin ogóssi*,
ki pakitéog, he strikes thee, *Kawin ogossi*,
ki pakitéogog, they strike thee, *Kawin ogossig*,
ki pakiteoninim, I strike you, *Kawin ossinoninim*,
ki pakiteogom, we strike you, *Kawin ogossim*,
ki pakiteogowa, he strikes you, *Kawin ogossiwa*,
ki pakiteogowag, they strike you, *Kawin ogossiwag*.

IMPERFECT TENSE.

Ki pakiteoninaban, I struck thee, *ki pakiteogonaban*, we see thee, *ki pakiteogoban*, he struck thee, *ki pakiteogobanig*, they see thee, *ki pakiteoninimwaban*, I see you,
ki pakiteogominaban, we see you,
ki pakiteogowaban, he see you,
ki pakiteogowabanig they see you,

Kawin ossinoninaban,
Kawin ogossinaban,
Kawin ogossiban,
Kawin ogossibanig,
Kawin ossinoninimwaban,
Kawin ogossiminaban,
Kawin ogossiwaban,
Kawin ogossiwabanig.

After these two tenses all the others of the indicative mood are formed; as: *Ki gi-pakitéon* . . . *Ki gi-pakiteoninaban* . . . *Ki ga-pakiteon*. . . *Ki ga-gi-pakiteon*. . .

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Kishpin pakikonàn, if I strike thee, *ossinowàn*, *ogossiwan*, *ossinog*, *ossinogwa*, *ossinonag og*, *ogossiweg*, *ossinoweg*, *ossinoweg wa*,

Kishpin pakiteogoian, if we strike thee,

Kishpin pakiteok, if he strikes thee,

Kishpin pakiteokwa, if they strike thee,

Kishpin pakiteonagog, if I strike you,

Kishpin pakitéogoieg, if we strike you,

Kishpin pakiteoneg, if he strikes you,

Kishpin pakiteonegwa, if they strike you,

PERFECT TENSE.

Gi-pakitéonàn, because I have struck thee, *gi-pakitéogoian* because we have s. thee, *ossinowán*, *ogossiwan*,

Etc., after the present tense, prefixing *gi-*.

PLUPERFECT TENSE.

Pakitéonámban, had I struck thee, *pakitéogoiamban*, had we struck thee, *pakitéokiban*, had he struck thee, *pakiteokwaban*, had they struck thee, *pakiteonagogoban*, had I struck you, *pakiieogoiegoban*, had we struck you, *pakiteonegoban*, had he struck you, *pakiteonegwaban*, had they struck you,

ossinowámban, *ogossiwamban*, *ossinogiban*, *ossinogwaban*, *ossinonagogoban*, *ogossiwegoban*, *ossinowegobain*, *ossinowegwaban*,

Form the two *future* tenses after the above *present* tense; as:

Ge-pakiteonan, that I shall strike thee, . . . *Ge-gipakiteonan*, that I shall have struck thee . .

Form the two tenses of the *conditional mood* after the present and perfect tenses of the above *indicative* mood, prefixing *da-*; as: *Ki da-pakiteon*, I would strike thee, etc.

PARTICIPLES.

PRESENT TENSE.

Nin pekiteonàn, I who strike thee, *ninawind pekiteogoian*, we who strike thee, *win pekiteok*, he who strikes thee, *winawa pekiteokig*, they who strike thee, *nin pekiteonagog*, I who strike you, *ninawind pekitéogoieg*, we who strike you, *win pekiteoneg*, he who strikes you, *winawa pakiteonegog*, they who strike you.

Nin pekitéossinowan, I who don't strike thee, *ninawind pekitéogossiwan*, we who don't strike thee, *win pekiteossinog*, he who does not strike thee, *winawa pekiteossinogig*, they who don't strike thee, *nin pekiteossinonagog*, I who don't strike you, *ninawind pekiteogossiweg*,. we who don't strike you, *win pekiteossinoweg*, he who does not strike you, *winawa pekiteossinowegog*, they who don't strike you.

IMPERFECT TENSE.

Nin pekitéonàmban, I who struck thee, *ninawind pekitéogoiamban*, we who struck thee, `*win pekiteokiban*, he who struck thee, *winawa pekiteokibanig*, they who struck thee,

nin pekiteonagogoban, I who struck you, *ninawind pekiteogoiegoban*, we who struck you, `*win pekiteonegoban*, he who struck you, *ninawa pekiteonegobanig*, they who struck you.

Nin pekiteossinowàmban; I who did not strike thee, *ninawind pekiteogóssiwamban*, we who did not strike thee,

win pekiteossinogiban, he who did not strike thee, *winawa pekiteossinogibanig*, they who did not strike thee,

nin pekiteossinonagogoban, I who did not strike you, *ninawind pekiteogossiwegoban*, we who did not strike you, *win pekiteossinowegoban*, he who did not strike you,

winawa pekiteossinowegobanig, they who did not strike you.

The remaining tenses of these participles are to be formed after the above two.

EXAMPLES ON THE FIRST CASE.

INDICATIVE MOOD.

PRESENT TENSE.

Ningwíss , Kego wika matchi dodangen. *kégo gaie matchi ikito-ken*; *ki wábamig sa Debéndjiged*, *ki nondag gaie*. My son, never commit a bad action, and never speak bad words; the Lord sees thee and hears thee.

Anindi wendjibaieg kinawa? *Kawin ki kikénimissinoninim*.

Where do you come from? I don't know you.

Ki jawendagosim, *kinidjanissiwag ki sagiigowag*, *ki babamitagowag gaie*. You are happy, your children love you and obey you.

IMPERFECT TENSE.

Kid inawémaganag ki wi- mawádissigobanig, *kawin dash kid abissinaban*. Thy relation

intended to pay thee a visit, but thou wait not at home.

Kawin na kid inissinóninimwaban, *wika tchi dódansiweg*, *nongom ga-dódameg*? Did I not tell you never to do what you have done know?

Koss nómaia ki bashanjéogoban, *minawa dash ki kíwanis*. Thy father whipped thee, not long ago, and thou behavest bad again.

PERFECT TENSE.

Nisso bibon ki gi-kikinoamoninim, kakina ki gi-windamoninim ged- ani-dodameg tchi jawendagosiieg. I have taught you three years, I have told you all you have to do, in order to be happy.

Nosse, nind ànwenindis, kawin ki gi-babámitossinon, kawin ki gi-mino-dódossinon. Father, I reproach it to myself that I have not obeyed thee, that I have not treated thee kindly.

Kawin na ki gi-mináigossig iskkotiwabo? Have they not given thee ardent liquor to drink

PLUPERFECT TENSE.

Naningim ki gi-jawénimigobanig igiw ikwéwag ga-mádjadjig pitchinágo. Those women that departed yesterday, had often been charitable to thee.

Ki gi-nandotamagowabanig midjim, bwa dagwishinowad oma. They had asked you for some provisions, before they came here.

Kawin ki gi-kikenimigossiminaban, oma gi- bi-ijaiegoban. We did not know, (we had not known,) that you had come here.

FUTURE TENSE.

Nin mádja; kawin dash ganabátch minawa ki ga-wabamissin-oninim omá aking; wedi eta gijigong ki ga-wabamininim. I am going away; and perhaps I will no more see you here on earth; but there in heaven will see you.

Debenimiian, ged-ako- bimadisiiàn ki ga-manadjiin, ki ga-mino-anokiton, ki ga-sagiin enigokodeeian; gjigong dash kaginig ki ga-

wabamin. Lord, as long as I live, I will adore thee, I will well serve thee, I will love thee from all my heart; and in heaven I will eternally see thee.

Kishpin mádjaian, ki ga-nópinanigo. If thou goest away, we will follow thee.

SECOND FUTURE TENSE.

Ki ga-gi -kikénimin ejiwebisiian, tchi bwa bibong. I shall have known thee how thou behavest, (I shall have known thy conduct,) before winter.

Sigwang na ki wi-nagadán nind odénawénsinan? *Kakina ki ga-gi-dibaamágo tchi bwa madjaian*. Wilt thou leave our little village next spring? We shall have paid thee all, before thou startest.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Debendjigeian, apegish gwaiak kikenimikwa bemádisidjig; ki da-sagiigog. Kishpin eta awiia kikenimissinog, kawin ki sagi-igossi. Lord, I wish all men would know thee well; they would love thee. He only that knows thee not, does not love thee.

Nin gi-gíjendam nongom, kaginig tchi debwetonàn minik ékito-ian; wika minawa tchi ágonwetossinowan. I have firmly resolved now, always to believe thee (to obey thee) whatever thou sayest never more to contradict thee, (to disobey thee.)

Kwiwisensidog, wábaminegwa eta kinigiigowag, ki bisán abim; kishpin dash kaginig ganawénimissinowegwa , pábige ki matchi dodàm. Ye boys, only when your parents see you, you are quiet; but when they are not constantly watching you, you do mischief immediately.

PERFECT TENSE.

Nongom nin kikénindis eji-matchi-ijiwebisiiàn, gi-nondondan gi-anamiegijigak. Now, after hearing

thee last Sunday, I know myself how wicked I am.

Gi-bamiikwa gi-ákosiian, mi wendji-ságiangidwa.

We love them because they took care of thee when thou wast sick.

Kawin ki kikénimissinoninim éji-nagamoieg, wika gi-nondoss-in-onagog. I don't know you, what singers you are (how you sing,) as I never have heard you.

PLUPERFECT TENSE.

Wegonen dash ga- bi-ondji-ijassiweg, gi-ano-nandominagogo-ban? Why did you not come, although I had called you?

Kishpin kinidjanissiwag pisindonegwaban, mewija o da-gi-bóniawan wassókawawadjin. Had your children listened to you, they would have left their comrades long ago.

Enigok bibágimissinogiban, kawin ki da-gi-bi-giwessi. If he had not called thee very loud, thou wouldst not have returned.

FUTURE TENSE.

Jesus Debenimiian, aniniwapi ge-wabaminan ki kitchitwawis-iwining? Lord Jesus, when shall see thee in thy glory?

Awénén *ge-naníbikimineg wika, Kishpin mojag mino dodameg*?

Who shall ever rebuke you, if you always do right?

Osam naningim ki giwanim, nit jaïgwa ge-ondji-debwetossin-ogwa bemádisidjig; thou tellest lies too often; that is the rea-son why people will now not believe thee.

CONDITIONAL MOOD.

PRESENT TENSE.

Kishpin wenágwishigin wi-bi-ijaieg oma ki da-kikinoamoninim, anotch gaie gego wenijishing ki da-windamoninim. If you would come here evenings, I would teach you to read, and I would tell you many useful things.

Kawin awiia anisha ki da-minigossi gego, ged-apitchgashkito-ian tchi anokiian; nobody would give thee anything for nothing, as long as thou art able to work.

Ki da-ságiigowa, ki da-jawénimigowa Kijé-Manito kishpin wi-ánwenindisoiegoban; God would love you and would have mercy on you, if you would repent.

PERFECT TENSE.

Kawin ki da-gi-matchi-dajimigossig, *kawin gaie ki da-gi-bápi-igossig*, *nawátch nibwakáiamban*. They would not have spoken ill of thee, and they would not have laughed at thee, hadst thou been wiser, (more prudent.)

Ki da-gi -windamagom ejiwebak, *dibádjimoiegoban gawaban-dameg*; we would have told you how it is, had you mentioned what you have seen.

Ki da-gi-wábamin anamiéwigamigong, *pindigéiamban*; I would have seen thee in the church, hadst thou come in.

PARTICIPLES.

PRESENT TENSE.

Debenimiian saiagiinan, *inenimishin tchi apitchi sagiinan enigokodeeiàn*. Lord, whom I love, be it thy will to give me grace to love thee from all my heart.

Kin wika waiábamigossiwan oma aking, *gijigong ki wabaminagos*. Thou whom we don't see here on earth, thou art visible in heaven.

Winawa minik kedeniminegog, *dibadjimowag ejejiwebisiieg*; all those who know you, tell how you behave.

IMPERFECT TENSE.

Gi-madja aw inini mojag menaikiban ishkotewabo; that man is gone away who always gave thee to drink ardent liquor.

Win igo waiabaminegoban dibadjimo ga-dodameg; he himself who saw you, tells what you have done.

PERFECT TENSE.

Winawa wika mashi ga-nondossinokig oma eiadjig bemadis-idjig, wabang ki ga-nondagog. Those who live here and have never yet heard thee, will hear thee to-morrow.

Oshkinawédog, mojag mikwéinimig kinigiigowag ga-minokik-inoamonegog; young men, remember always your parents who have so well taught you,

FUTURE TENSE.

Kego wika wanénimaken aw ge-dibákonik; *mojag ki ganawa-bamig*. Do thou never forget him who shall judge thee; be is always looking upon thee.

Ninidjanissidog, *kego wissokawákegon netá-giwashkwebidjig*; *mi sa igiw ged-apitchi-banadjiinegog*. My children, don't asso-ciate with drunkards; they are those who will totally ruin you.

Nikanissidog, *wika ge-wanénimissinonagog*, *mojag gaie kinawa mikwénimishig*. Brethren, whom I never shall forget, do also you always remember me.

SECOND FUTURE TENSE.

Debendjigeian, *ge-gi-sagiikig aking enigokodeewad*, *mi igiw ged-apitchi-jawendagosidjig gijigong*. Lord, those who shall have loved thee on earth with all their heart, shall be most happy in heaven.

SECOND CASE.

(*Thou . . . me*.)

AFFIRMATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Ki wabám, thou seest me, *ki wábamim*, you see me, *nin wábamig*, he sees me, *nin wabamigog*, they see me, *ki wabamimin*, thou seest us, *ki wabamimin*,* you see us, *nin wabamigonan*, he sees us, *nin wabamigo nanig*, they see us,

* See Remark at the end of this paradigm.

NEGATIVE FORM.

Kawin issi,
Kawin issim,
Kawin igossi,
Kawin igossig,
Kawin issimin,
Kawin issimin,
Kawin igossinan,
Kawin igossinanig.

IMPERFECT TENSE.

Ki wabaminaban, thou sawest me, *ki wabamimwaban*, you saw me, *nin wabamigoban*, he saw me, *nin wabamigobanig*, they saw me, *ki wabamiminaban*, thou sawest us, *ki wabamiminaban*, you saw us, *nin wabamigonaban*, he saw us, *nin wabamigonabanig*, they saw us, *Kawin issinaban*, *Kawin issimwaban*, *Kawin igossiban*, *Kawin igossibanig*, *Kawin issiminaban*, *Kawin issiminaban*, *Kawin igossinaban*, *Kawin igossinabanig*.

PERFECT TENSE.

Ki gi-wabam, thou hast seen me, *ki gi-wabamim*, you have seen me, *Kawin issi*, *Kawin issim*.

Etc., after the above present tense., prefixing *gi-*.

PLUPERFECT TENSE.

Ki gi-wabaminaban, thou hadst seen me, *Kawin issinaban*, *ki gi-wabamimwaban*, you had seen me, *Kawin issimwaban*.

Etc., after the above imperfect tense prefixing *gi-*.

Form the two future tenses after the present, prefixing *ga-*, and *ga- gi*; as: *Ki ga-wabam*, thou shalt see me, . . . *Ki ga-gi-wabam*, thou shalt have seen me, . .

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Kishpin	*wábamiian*, if thou seest me, *wábamiieg*, if you see me,	*issiwan*, *issiweg*,
Kishpin		

	wabamid, if he	
Kishpin	sees me,	*issig*,
	wabamiwad, if	
Kishpin	they see me,	*issigwa*,
	wabamiiàng, if	
Kishpin	thou seest us,	*issiwàng*,
	wabamiiàng, if	
Kishpin	you see us,	*issiwàng*,
	wabamiiangid,	
*Kishpin**	if he sees us,	*issiwangid*,
	wabaminang, if	
Kishpin	he sees us,	*issinowang*,
	wabamiiangidw	
*Kishpin**	*a*, if they see us,	*issiwangidwa*,
	wabaminangwa,	
Kishpin	if they see us,	*issinowangwa*,

PERFECT TENSE.

Giw-wabamiian, because thou hast seen me, …*issiwan*, *gi-wabamiieg*, because you have seen me,….*issiweg*.

Etc., after the above present tense, prefixing *gi-*.

PLUPERFECT TENSE.

Wábamiiamban,† hadst thou seen me, *wabamiiegobam*, had you seen me, *wabamipan*, had he seen me, *wabamiwapan*, had they seen me, *wabamiiàngiban*, hadst thou seen us, *wabamiiàngiban*, had you seen us, *wabamiiangidiban*, had he seen us, *wabaminangoban*, had he seen us, *wabamiiangidw*

aban, had they seen us, *wabaminangwaban*, had they seen us,

issiwamban, *issiwegoban*, *issigoban*, *issigwaban*, *issiwangiban*, *issiwangiban*, *issiwangidiban*, *issinowangoban*, *issiwangidwaban*, *issinowangwaban*,

The two future tenses are formed after the present, by pre-fixing *ge-*, and *ge-gi-*, as: *Ge-wabamiian*, when thou shalt see me . . , *Ge-gi-wabamiian*, when thou shalt have seen me . .

* These terminations are employed when the person or persons spoken to, re *not* included. (See Remark 3, p. 45.)

† See *Remarks* 2 and 3, p. 116.

Form the two tenses of the *conditional mood* after the present and perfect tenses of the *indicative mood*, prefixing *da-*, as: *Ki da-wábam*, thou wouldst see me . . . *Ki dagi-wabam*, thou wouldst have seen me . . .

IMPERATIVE MOOD.

Wabamishin, see me, (thou,)	*Kego ishiken*,
**wabamishikan*, see me, (thou,)	*Kego ishiken*,
wábamishig, see me, (you,)	*Kego ishikegon*,
nin ga-wabamig, let him see me,	*Kego igossi*,
nin ga-wábamigog, let them see me,	*Kego igossig*,
wabamishinam, see us, (thou,)	*Kego ishikangen*,
wabamishinam, see us, (you,)	*Kego ishikangen*,
nin ga-wabamigonan, let him see us,	*Kego igossinan*,
nin ga-wabamigonanig, let them see us,	*Kego igossinanig*.

PARTICIPLES, PRESENT TENSE.

Kin waiábamiian, thou who seest me,	
kinawa	*waiabamiieg*, you who see me,
win waiabamid, he who sees me,	
winawa waiabamidjig, they who see me,	
kin	*waiabamiiàng*, thou who seem us,
kinawa	*waiabamiiàng*, you who see us,
win	*waiabamiiangid*,† he who sees us,

waiabaminang, he who
win sees us,
waiabamiiangidjig,† they
winawa who see us,
waiabaminangog, they
winawa who see us,
waiabamissiwan, thou
kin who dost not see me,
waiabamissiweg, you
kinawa who do not see me,
waiabamissig, he who
win does not see me,
waiabamissigog, they
winawa who don't see me,
waiabamissiwàng, thou
win who dost not see us,
waiabamissiwàng, you
kinawa who don't see us,
waiabamissiwangid, he
win who does not see us,
waiabamissinowang, he
win who does not see us,
wabamissiwangidjig,
winawa they who don’t see us,
waiabamissinowangog,
winawa they who don’t see us,

* See Remark 4. p. 117. † See, Note, p. 284.

IMPERFECT TENSE.

Kin waiábamiiamban, thou who sawest me,
kinawa waiabamiiégoban, you who saw me,
win waiábamipan, he who saw me,
winawa waiábamipanig, they who saw me,
kin waiabamiiàngiban, thou who sawest us,
kinawa waiabamiiàngiban, you who saw us,
win waiabamiiangidiban, he who saw us
win waiabaminangoban, he who saw us
winawa waiabamiiangidibanig, they who saw us,
winawa waiabaminangobanig, they who saw us,

Kin waiábamissiwamban, thou who didst not see me *kinawa waiabamissiwégoban*, you who did not see me, *win waiabamissigoban*, he who did not see me, *winawa waiabamissigobanig*, they who did not see me, *kin waiabamissiwàngiban*, thou who didst not see us, *kinawa waiabamissiwàngiban*, you who didst not see us, *win waiabamissiwangidiban*, he who didst not see us, *win waiabamissinowangoban*, he who didst not see us, *winawa waiabamissiwangidibanig* they who didst not see us, *winawa waiabamissinowangobanig*, they who didst not see us,

The other tenses are formed after these two.

REMARK. You see that here (p. 282) the *singular* and the *plural* are equal. Speaking to one person only, or to several, you have to use the same inflection of the verb. This peculiarity occurs several times in this "*Second Case*."

The verbs ending in *awa* make also here some little exceptions from the preceding paradigm. The difference is especially per-ceptible in the third persons. In order to conjugate easily these verbs in the *Second Case*, you will have to take off the last syl-lable *wa*, and place instead of it the terminations of the follow-ing paradigm.

	AFFIRMATIVE FORM.	NEGATIVE FORM. INDICATIVE MOOD. PRESENT AND IMPERFECT TENSE
Ki	*nondaw*, thou hearest me,	*Kawin wissi*,
Ki	*nondawinaban*, thou heardst me	*Kawin wissinaban*,
ki	*nondawim*, you hear me,	*Kawin wissim*,
ki	*nondawiminaban*, you heard me,	*Kawin wissiminaban*,
nin	*nondag*, he hears me,	*Kawin gossi*,
nin	*nondagoban*, he heard me,	*Kawin gossiban*,
nin	*nondagog*, they hear me,	*Kawin gossig*,
nin	*nondagobanig*, they heard me,	*Kawin gossibanig*,
ki	*nondawimin*, thou hearest us,	*Kawin wissimin*,
ki	*nondawiminaban*, thou heardst us,	*Kawin wissiminaban*,

	nondawimin,	*Kawin*
ki	you hear us,	*wissimin*,
	nondawiminaba	*Kawin*
ki	*n*, you heard us,	*wissiminaban*,
	nondagonan, he	*Kawin*
nin	hears us,	*gossinan*,
	nondagonaban,	*Kawin*
nin	he heard us,	*gossinaban*,
	nondagonanig,	*Kawin*
nin	they hear us,	*gossinanig*,
	nondagonabani	
	g, they heard	*Kawin*
nin	us,	*gossinabanig*.

After these two tenses you may form all the others of the indicative mood.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Nondawiian, if thou dearest me, *nondawiieg*, if you hear me, *nondawid*, if he hears me, *nondawiwad*, if they hear me, *nondawiiàng*, if thou hearest us, *nondawiiàng*, if you hear us, *nondawiiangid*, if he hears us, *nondonang*,* if he hears us, *nondawiiangidwa*, if they hear us, *nondonangwa*,* if they hear us, *wissiwan*, *wissiweg*, *wissig*, *wissigwa*, *wissiwàng*, *wissiwàng*, *wissiwangid*, *ossinowang*, *wassawangidwa*, *ossinowangwa*.

PERFECT TENSE.

Gi-nondawiian, because thou hast heard me, *gi-nondawiieg*, because you have heard me *wissiwan*, *wissiweg*.

Etc., after the above *present tense*.

PLUPERFECT TENSE.

Nondawiiamban, hadst thou heard me, *nondawiiegoban*, had you heard me, *nondawipan*, had he heard me, *nondawiwapan*, had they heard me, *nondawiiàngiban*, hadst thou heard us, *nondawiiàngiban*, had you heard us, *nondawiiangidiban*, had he heard us, *nondonangoban*, had he heard us, *nondawiiangidwaban*, had they heard us, *nondonangwaban*, heard us,

wissiwamban, *wisiwegoban*, *wissigoban*, *wissigwaban*, *wissiwàngiban*, *wissiwàngiban*, *wissiwangidiban*, *ossinowangoban*, *wissiwangidwaban*, *ossinowangwaban*.

* NOTE. In these third persons you have not only the last syllable *wa* to take off, but the whole termination *awa*, before you add the terminations of the Conjugation to the verb.

The two *future* tenses are formed after the *present*. The *conditional mood* is easily formed after the indicative.

IMPERATIVE MOOD.

Nóndawishin, hear me (thou,) *Kego wishiken*,
nondawishikan, hear me (thou,) *Kego wishiken*,
nondawishig, hear me (you,) *Kego wishikegon*,
nin ga-nondag, let him hear me, *Kego gossi*,
nin ga-nondagog, let them hear me, *Kego gossig*,
nondawishinam, hear us (thou,) *Kego wishikangen*
nondawishinam, hear us (you,) *Kego wishikangen*,
nin ga-nondagonan, let him hear us, *Kego gossinan*,
nin ga-nondagonanig, let them hear us, *Kego gossinanig*.

PARTICIPLES.

PRESENT TENSE.

Kin *nwandawiian*, thou who hearest me,
kinawa *nwandawiieg*, you who hear me,
win *nwandawid*, he who bears me,
winawa nwandawidjig, they who hear me,
kin *nwandawiiàng*, thou who hearest us,

nwandawiiàng, you who *kinawa* hear us,

win nwandawiiangid, he who hears us, *win nwandonang*, he who hears us,

winawa nwandawiiangidjig, they who hear us, *winawa nwandonangog*, they who hear us,

Kin nwandawissiwan, thou who dost not hear me,

kinawa nwandawissiweg, you who don't hear me, *win nwandawissig*, he who does not hear me, *winawa nwandawissigog*, they who don't hear me, *kin nwandawissiwàng*, thou who dost not hear us. *kinawa nwandawissiwàng*, you who don't hear us,

win nwandawissiwangid, he who does not hear us, *win nwandossinowang*, he who does not hear us,

winawa nwandawissiwangidjig, they who don't hear us, *winawa nwandossinowangog*, they who don't hear us.

Kin nwándawiiamban, thou who heardst me, *kinawa nwandawiiegoban*, you who heard me,

win nwandawipan, he who heard me, *winawa nwandawipanig*, they who heard me,

kin nwandawiiàngiban, thou who heardst us, *kinawa nwandawiiàngiban*, you who heard us,

win nwandawiiangidiban, he who heard us, *win nwandonangoban*, he who heard us,

winάwa nwandawiiangidibanig, they who heard us, *winawa nwandonangobanig*.

Kin nwándawissiwamban, thou who didst not hear me, *kinawa nwandawissiwegoban*, you who did not hear me,

win nwandawissigoban, he who did not hear me, *winawa nwandawissigobanig*, they who did not hear me,

kin nwandawissiwàngiban, thou who didst not hear us, *kinawa nwandawissiwàngiban*, you who didst not hear us, *win nwandawissiwangidiban*, he who didst not hear us,

win nwandossinowangoban, he who didst not hear us, *winawa nwandawissiwangidibanig*, they who didst not hear us, *winawa nwandossinowangobanig*, they who didst not hear us.

Form the remaining tenses of these participles after these two.

The verbs of the *three kinds* we mentioned on p. 242, which are irregular at the second person, singular, imperative, con-serve this irregularity almost throughout the whole "*Second Case*," as you will see in the following paradigms.

Let us now consider the verbs of the *first kind*, ending in *na*. The irregularity of these verbs consists in changing this termin-ation *na*, in *j*, at the second person singular, imperative; and this *j* appears then throughout all the moods and tenses and persons which are irregular.

INDICATIVE MOOD.

PERFECT TENSE.

AFFIRMATIVE FORM.

Kid anój, thou employest me, *kid anójim*, you employ me, *nind anonig*, he employs me, *nind anonigog*, they employ me, *kid anojimin*, thou employest us, *kid anojimin*, you employ us, *nind anonigonan*, he employs us, *nind anonigonanig*, they employ us,

NEGATIVE FORM.

Kawin jissi,
Kawin jissim,
Kawin nigossi,
Kawin nigossig,
Kawin jissimin,
Kawin jissimin,
Kawin nigossinan,
Kawin nigossinanig.

IMPERFECT TENSE.

Kid anojinaban, thou employedst me, *kid anojimwaban*, you employedst me, *nind anonigoban*, he employed me, *nind anonigobanig*, they employed me, *kid anojiminaban*, thou employed us, *kid anojiminaban*, you employed us, *nind anonigonaban*, he employed us, *nind anonigonabanig*, they employed

us,

Kawin jissinaban,
Kawin jissimwaban,
Kawin nigossiban,
Kawin nigossibanig,
Kawin jissiminaban,
Kawin jissiminaban,
Kawin nigossinaban,
Kawin nigossinabanig.

The remaining tenses of the indicative are formed after the *present* and the *imperfect*.

292 SUBJUNCTIVE MOOD. PRESENT TENSE.

Kishpin anojiian, if thou employ me,	*jissiwan*,
Kishpin anojiieg, if you employ me,	*jissiweg*,
Kishpin anojid, if he employs me,	*jissig*,

Kishpin anojiwad, if they employ me, *jissigwa*,

Kishpin anojiiàng, if thou employ us, *jissiwàng*,

ishpin anojiiàng, if you employ us, *jissiwàng*,

Kishpin anojiiangid, if he employs us, *jissiwangid*,

Kishpin anoninang, if he employs us, *nissinowang*,

Kishpin anojiiangidwa, if they employ us, *jissiwangidwa*,

Kishpin anoninangwa, if they employ us, *nissinowangwa*.

PERFECT TENSE.

Gi-anojiian, because thou hast employed me, *jissiwan*,

gi-anojiieg, because you have employed me. *jissiweg*.

Etc., after the above *present tense*.

PLUPERFECT TENSE.

Anojiiamban, hadst thou employed me, *jissiwamban*,
anojiiegoban, had you employed me, *jissiwegoban*,
anojipan, had he employed me, *jissigoban*,
anojiwapan, had they employed me, *jissigwaban*,
anojiiangiban, hadst thou employed us, *jissiwangiban*,
anojiiangiban, had you employed us, *jissiwangiban*,
anojiiangidiban, had he employed us, *jissiwangidiban*,
anoninangoban, had he employed us, *nissinowangoban*,
anojiangidwaban, had they employed us, *jissiwangidwaban*,
anoniniangwaban, had *nissinowangwaban*.

they employed us,

The two *future* tenses are formed after the above *present*.

The *conditional mood* is formed after the *indicative*, prefixing *da-*, or *da-gi*.

IMPERATIVE MOOD.

Anojishin, employ me, (thou,) *Kego jishiken*,
anojishikan, employ me, (thou,)
anojishig, employ me, (you,) *Kego jishikegon*,
nin gad-anonig, let him employ me, *nin gad-anonigog*, let them employ me, *anojishinam*, *Kego nigossi*, *Kego nigossig*,
employ us, (thou,) *Kego jishikangen*,
anojishinam, employ us, (you,) *Kego jishikangen*,
nin gad-anonigonan, let him employ us, *nin gad-anonigonanig*, let them employ us, *Kego nigossinan*,

PARTICIPLES.

PRESENT TENSE. *Kego nigossinanig*.

Kin enojiian, thou who employest me, *jissiwan*,
kinawa enojiieg, you who employ me, *jissiweg*,
win enojid, he who employs me, *jissig*,
winawa enojidjig, they who employ me, *jissigog*,
kin enojiiàng, thou who employest us, *jissiwang*,
kinawa enojiiàng, you who employ us, *jissiwang*,
win enojiiangid, he who employs us, *jissiwangid*,
win enoninang, he who employs us, *nissinowang*,
winawa enojiiangidjig, they that employ us, *jissiwangidjig*, *winawa enoninangog*, they that employ us, *nissinowangog*.

AFFIRMATIVE FORM.

IMPERFECT TENSE.

Kin enójiiamban, thou who employedst me, *kinawa enojiiegoban*, you who employed me.

win enojipan, he who employed me,

winawa enojipanig, they who employed me, *kin enojiiangiban*, thou who employedst us, *kinawa enojiiangiban*, you who employed us, *win enojiiangidiban*, he who employed us, *win enoninangoban*, he who employed us, *winawa enojiiangidibanig*, they who employed us, *winawa enoninangobanig*, they who employed us,

NEGATIVE FORM.

IMPERFECT TENSE.

Kin enójissiwamban, thou who didst not employ me, *kinawa enojissiwegoban*, you who did not employ me,

win enojissigoban, he who did not employ me, *winawa enojissigobanig*, they who did not employ me,

kin enojissiwangiban, thou who didst not employ us, *kinawa enojissiwangiban*, you who didst not employ us, *win enojissiwangidiban*, he who didst not employ us, *win enonissinowangoban*, he who didst not employ us, *winawa enojissiwangidibanig*, they who didst not employ us, *winawa enonissinowangobanig*, they who didst not employ us.

The remaining tenses of these participles are formed after these two.

The *second kind* of irregular verbs comprehends the verbs ending in *ssá*. (*See* page 244.) These verbs are perfectly regular in the active and passive voices, except in the second person singular imperative in the active voice. They also perfectly agree with the paradigm of the "First Case," *Ki wabamin*; but they deviate a little from the paradigm of the "Second Case," *Ki wabam*. You will see the difference here below.

We have seen, (p. 244.) that these verbs change their termin-ation *ssá* into *shi* , at the second person singular imperfect and this *sh* appears in the moods and tenses, which are irregular; as you will see in the following paradigm.

INDICATIVE MOOD.

PRESENT TENSE.

AFFIRMATIVE FORM.	NEGATIVE FORM.
Ki gosh, thou fearest me,	*Kawin shissi*,
ki goshim, you fear me,	*Kawin shissim*,
nin gossig, he fears me,	*Kawin ssigossi*,
nin gossigog, they fear me,	*Kawin ssigossig*,
ki goshimin, thou fearest us,	*Kawin shissimin*,
ki goshimin, you fear us,	*Kawin shissimin*,
nin gossigonan, he fears us,	*Kawin ssigossinan*,
nin gossigonanig, they fear us,	*Kawin ssigossinanig*.

IMPERFECT TENSE.

Ki goshinaban, thou fearedst me,	*Kawin shissinaban*,
ki goshimwaban, you feared me,	*Kawin shissimwaban*,
nin gossigoban, he feared me,	*Kawin ssigossiban*,
nin gossigobanig, they feared me,	*Kawin ssigossibanig*,
ki goshiminaban, thou fearedst,	*Kawin shissiminaban*,
ki goshiminaban, you feared us,	*Kawin shissiminaban*,
nin gossigonaban, he feared us,	*Kawin ssigossinaban*,
nin gossigonabanig, they feared us,	*Kawin ssigossinabanig*.

The other tenses of the indicative mood are formed after these two.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Kishpin goshiian, if thou fearest me,
Kishpin goshiieg, if you fear me,
Kishpin goshid, if he fears me,
Kishpin goshiwad, if they fear me,
Kishpin goshiiang, if thou fearest us,
Kishpin goshiiang, if you fear us,
Kishpin goshiiangid, if he fears us,
Kishpin gossinang, if he fears us,
Kishpin goshiiangidwa, if they fear us,
Kishpin gossinangwa, if they fear us,

Kawin shissiwan,
Kawin shissiweg,
Kawin shissig,
Kawin shissigwa,
Kawin shissiwang,
Kawin shissiwang,
Kawin shissiwangid,
Kawin ssissinowang.
Kawin shissiwangidwa,
Kawin ssissinowangwa.

PERFECT TENSE.

Gi-goshiian, because thou hast feared me,
shissiwan,
gi-goshiieg, because you have feared me,
shissiweg,

Etc., after the above *present* tense.

PLUPERFECT TENSE.

Goshiiamban, hadst thou feared us,
shissiwamban,
goshiiegoban, had you feared me,
shissiwegoban,
goshipan, had he feared me, *shissigoban*,

goshiwapan, had they feared me,

shissigwaban,
goshiiiangiban, hadst thou feared us,

shissiwángiban,

goshiiangiban, had you feared us, *goshiiangidiban*, had he feared us, *gossinangoban*, had he feared us, *goshiiangidwaban*, had they feared us, *gossinangwaban*, had they feared us,

shissiwángiban, *shissiwangidiban*, *ssissinowangoban*, *shissiwangidwaban*, *sissinowangwaban*,

Form the two *future* tenses after the above *present*; and the *conditional mood* after the *indicative*.

IMPERATIVE MOOD.

Goshishin, fear me, (thou,) *goshishikan*, fear me, (thou,) *goshishig*, fear me, (you,) *nin ga-gossig*, let him fear me, *nin ga-gossigog*, let them fear me, *goshishinam*, fear us, (thou,) *goshishinam*, fear us, (you,) *nin ga-gossigonan*, let him fear us, *nin ga-gossigonanig*, let them fear us,

Kego shishiken, *Kego shishikegon*, *Kego ssigossi*, *Kego ssigossig*, *Kego shishikangen*, *Kego shishikangen*, *Kego ssigossinan*, *Kego ssigossinanig*.

PARTICIPLES.

AFFIRMATIVE FORM.

PRESENT TENSE.

Kin gweshiian, thou who fearest me, *kinawa gweshiieg*, you who fear me,

win gweshid, he who fears
me, *winawa gweshidjig*, they
who fear me,
kin gweshiiang, thou who fearest us,

kinawa gweshiiang, you who fear us, *win gweshiiangid*, he who fears us, *win gwessinang*, he who fears us,

winawa gweshiiangidjig, they who fear us, *winawa gwessinangog*, they who fear us.

NEGATIVE FORM.

PRESENT TENSE.

Kin gweshissiwan, thou who dost not fear me, *kinawa gweshissiweg*, you who don't fear me,

win gweshissig, he who does not fear me, *winawa gweshissigog*, they who dost not fear me,

kin gweshissiwang, thou who dost not fear us,

kinawa gweshissiwang, you who dost not fear us, *win gweshissiwangid*, he who does not fear us, *win gwessissinowang*, he who does not fear us,

winawa gweshisssiwangidjig, they who don't fear us, *winawa gwessissinowangog*, they who don't fear us.

IMPERFECT TENSE.

Kin gwéshiiamban, thou who fearedst me, *kinawa gweshiiegoban*, you who feared me,

win gweshipan, he who feared me,

winawa gweshipanig, they who feared me,

kin gwéshiiangiban, thou who feared us, *kinawa gwéshiiangiban*, you who feared us,
win gweshiiangidiban, he who feared us, *win gwessinangoban*, he who feared us, *winawa gweshiiangidibanig*, they who feared us, *winawa gwessinangobanig*, they who feared us.

IMPERFECT TENSE.

Kin gweshissiiamban, thou who fearedst me not, *kinawa gweshissiwegoban*, you who feared me not,

win gwessigossiban, he who did not fear me, *winawa gwessigossibanig*, they who did not fear me.,

kin gwéshissiwangiban, thou who didst not fear us, *kinawa gwéshissiwangiban*, you who didst not fear us, *win gweshissiwangidiban*, he who didst not fear us, *win gwessissinowangoban*, he who didst not fear us,

winawa gweshissiwangidibanig, they who didst not fear us, *winawa gwessissinowangobanig*, they who didst not f. us.

The other tenses of these participles are formed after these two.

The *third kind* of irregular verbs contains the verbs ending in *owa*. (See p. 245.) We have already noticed some irregularities of these verbs, (p. 274, etc.,) but there are some more, which you will find in the following paradigm.

INDICATIVE MOOD.

PRESENT TENSE.

AFFIRMATIVE FORM.	NEGATIVE FORM.
Ki pakité, thou strikest me,	*nin pakiteogonan*, he strikes us,
ki pakitéom, you strike me,	*nin pakiteogonanig*, they strike us,
nin pakiteog, he strikes me,	
nin pakiteogog, they strike me,	
ki pakiteomin, thou strikest us,	
ki pakiteomin, you strike us,	

Kawin ossi,
Kawin ossim
Kawin ogossi,
Kawin ogossig,
Kawin ossimin,
Kawin ossimin,
Kawin ogossinan,
Kawin ogossinanig.

IMPERFECT TENSE.

Ki pakitéonaban, thou struckest me, *ki pakiteomwaban*, you struck me,
Kawin ossinaban,
Kawin ossimwaban,

nin pakiteogoban, he struck me, *Kawin ogossiban*,
nin pakiteogobanig, they struck, *Kawin ogossibanig*,
ki pakiteominaban, thou struckest us, *Kawin ossiminaban*,
ki pakiteominaban, you struck us, *Kawin ossiminaban*,
nin pakiteogonaban, he struck us, *Kawin ogossinaban*,
nin pakiteogonabanig, they struck us, *Kawin ogossinabanig*.

Form the remaining tenses of the indicative mood after these two,

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Pakitéoian, if thou strikest me, *pakiteoieg*, if you strike me, *pakiteod*, if he strikes me, *pakiteowad*, if they strike me, *pakiteoiàng*, if thou strikest us, *pakiteoiàng*, if you strike us, *pakiteoiangid*, if he struck us, *pakiteonang*, if he struck us, *pakiteoiangidwa*, (if they *pakiteonangwa*, struck us,) *ossiwan*, *ossiweg*, *ossig*, *ossigwa*, *ossiwang*, *ossiwang*, *ossiwangid*, *ossinowang*, *ossiwangidwa*, *ossinowangwa*.

PERFECT TENSE.

Gi-pakitetoian, because thou hast struck me, *gi-pakiteoieg*, because you have struck me, *ossiwan*,

ossiweg,
Etc., after the above *present* tense,

PLUPERFECT TENSE.

Pakitéoiamban, hadst thou struck me, *pakiteoiegoban*, had you struck me, *pakiteopan*, had he struck me, *pakiteowapan*, had they struck me, *pakiteoiangiban*, hadst thou struck us, *pakiteoiangiban*, had you struck us, *pakiteoiangidiban*, had he struck us, *pakiteonangoban*, had he struck us, *pakiteoiangidwaban*, had they struck us, *pakiteonangwaban*, had they struck us, *ossiwamban*, *ossiwegoban*, *ossigoban*, *ossigwaban*, *osswangiban*, *ossiwangigan*, *ossiwangidiban*, *ossinowangoban*, *ossiwangidwaban*, *ossinowangwaban*.

Form the two future tenses after the above *present*; and form the tenses of the *conditional mood* after the present, and perfect of the *indicative*.

IMPERATIVE MOOD.

Pakitéoshin, strike me, (thou,) *pakiteoshikan*, strike me, (thou,) *pakiteoshig*, strike me, (you,) *nin ga-pakiteog*, let him strike me, *nin ga-pakiteogog*, let them strike me, *pakiteoshinam*, strike us, (thou,) *pakiteoshinam*, strike us, (you,) *nin ga-pakiteogonan*, let him strike us, *nin ga-pakiteogonanig*, let them strike us, *Kego oshiken*, *Kego oshiken*, *Kego oshikegon*, *Kego ogossi*, *Kego ogossig*, *Kego oshikangen*, *Kego oshikangen*, *Kego ogossinan*, *Kego ogossinanig*.

PARTICIPLES.

PRESENT TENSE.

Kin pekiteoiàn, thou who strikest me,
pekiteoieg, you who
kinawa strike me,
win pekiteod, he who strikes me,
winawa pekiteodjig, they who strike me,
pekiteoiàng, thou
kin who strikest us,
pekiteoiàng, you who
kinawa strike us,
pekiteoiangid, he
win who strikes us,
pekiteonang, he who
win strikes us,
pekiteoiangidjig,
winawa they who strike us,
pekiteonangog, they
winawa who strike us.
pekiteossiwàn, thou
who dost not strike
Kin me,
pekiteossiweg, you
kinawa who don't strike me,
pekiteossig, he who
win does not strike me,
pekiteossigog, they
winawa who don't strike me,
pekiteossiwang, thou
who dust not strike
kin us,
pekiteossiwang, you
kinawa who don't strike us,
win *pekiteossiwangid*, he

who does not strike us,
pekiteossinowang, he who does not
win strike us,
pekiteossiwangidjig, they who don't strike
winawa us,
winawa pekiteossinowangog, they who don't strike us.

IMPERFECT TENSE.

Kin pekiteoiamban, thou who struckest me,
kinawa pekiteoiegoban, you who struck me,
win pekiteopan, he who struck me,
winawa pekiteopanig, they who struck me,
kin pekiteoiangiban, thou who struckest us,
kinawa pekiteoiangiban, you who struck us,

win pekiteoiangidiban, he who struck us,

win pekiteonangoban, he who struck us,

winawa pekiteoiangidibanig, they who struck us,

winawa pekiteonangobanig, they who struck us.

Kin pekiteossiwamban, thou who didst not strike me,

kinawa pekiteassiwegoban, you who did not strike me,

win pekiteossigoban, he who did not strike me,

winawa pekiteossigobanig, they who did not strike me,

kin pekiteossiwangiban, thou who dost not strike us, *kinawa pekiteossiwangiban*, you who dost not strike us, *win pekiteossiwangidiban*, he who dost not strike us, *kin pekiteossinowangoban*, he who dost not strike us, *winawa pekikeossiwangidibanig*, they who dost not strike us, *winawa* pekiteossinowangobanig, they who dost not s. us.

After these two tenses all the others of the participles are formed.

EXAMPLES ON THE SECOND CASE.

INDICATIVE MOOD.

PRESENT TENSE.

Debénimiian, *mójag ki ganawábam*, *ki nóndaw gaie ningót ekitoian*; *kid apitchi kikenim ejiwébisiian*. Lord, thou lookest always upon me, and thou hearest me when I say something; thou knowest me perfectly how I am, (or, how I behave.)

Kawin ganabátch ki nissitotawissim ekitoiàn; *kawin weweni ki pisindawissim*. Perhaps you

don't well understand me what I am saying; you don't well listen to me.

Ki ságiigonan Debéniminang, kid inénimigonan gaie, kàginig tchi jawendágosiianggijigong. The Lord loves us, and it is his will, that we should be eternally happy in heaven.

Kawin ninidjanissinanig mojag nin babamitagossinanig. (The person spoken to, not included.) Our children don't always obey us.

IMPERFECT TENSE.

Ki ganójinaban, *békish gaie kissaie nin ganónigoban*; *kawin dash nin kiképndansin ga-ikitoian*. Thou spokest to me, and at the same time thy brother spoke to me; and so I don't know what thou hast said.

Nin na ki nandawábamimwaban jéba? *Kawin na gego ki wi-gagwédjimissimwaban*? Did you look for me this morning? Had you not some question to ask me?

Aw anishinábe nin wi-ganónigoban, *gi-jagwenimo dash*. That Indian wanted to speak to me, but he did not dare.

PERFECT TENSE.

Ki gi- gagwedjimigom, *kawin dash ki gi-nakwétawissimin*, *kawin ki gi -ganójissimin*. We have asked you, but you have given us no answer; you have not spoken to us.

Ki gi-matchi-dódaw kin, *gaie kinawa ki gi-matchi-dódawim*; *ki bonigidétoninim dash kakina*. Thou hast done me wrong, and you also have done me wrong; but I forgive you all.

Gwaiak nin gi-dibaamagog kakina ga-masinaamawidjig bibonong. Those whom I had given credit last winter, have all paid me well.

PLUPERFECT TENSE.

Nissing nin gi-bidjibiamagobanig nishimeiag bibonong, *bwa dagwishinowad oma*. My younger brothers (or sisters) had written to me three times last winter, before they came here.

Kawin wika ki gi- windamawissimwaban eji-kitimagisiwad kinigiigowag, *binish nongom*

gijigak. You never had told me, before this day, how poor your parents are.

Waiéshkat naningim ki gi-nishkiiminaban gi-matchigijweieg mojag; *nóngom dash ki bisánabim*. At first you had made us angry often, because you always used bad words; but now you are quiet.

FUTURE TENSE.

Nágatch kawin ki ga-wabamissim, *minawa dash nágatch ki ga-wabamim*. A little while, and ye shall not see me; and again a little while, and ye shall see me.

Kishpin kijéwadisiiang, *ki ga-sagiigonan Kije-Manito*, *gaie dash anishinabeg ki ga-sagiigonanig* If we are charitable, God will love us, and people also will love us.

Kishpin métchi-ijiwebisidjig wissókawagwa, *nin gamatchi-kikinoamagog*, *nin ga-banádjiigog*. If I frequent the company of the wicked, (or, if I associate with the wicked,) they will teach me bad principles, they will ruin me.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Ninidjaniss, *kishpin geget sagiiian*, *ki ga-babámitaw*; *kishpin dash babamitawiian*, *ki ga-jawendagos*. My child, thou truly lovest me, thou wilt obey me; and if thou obeyest me, thou wilt be happy.

Apégish wika ganójissig gawashkwébid inini; *apégish gaie wika awiia dibádjimotawissig matchi dajindiwin*. I wish I would never be spoken to by a drunken man; and I wish I would never be told any bad reports.

Debenimiiang, *kishpin anishinabeg jingenimiiangidwa*, *nin boigidetawananig*, *kin ondji*. Lord, if any persons hate us, we forgive them, for thy sake. (God, who is spoken to, not included.*)

Nikanissidog, *kishpin anishinabeg jingeniminangwa*, *bonigidetawadanig*. Brethren,

if any persons hate us, let us forgive them. (The persons spoken to, included.)

* See *Remark* 3. p. 45.

PERFECT TENSE.

Weweni ki mámoiawamen gi-jawenimiian, gi-mino-bamiiian ga-apitch-akosiiàn. I thank thee very much, because thou hast had pity on me, and hast well taken care of me, during my sickness.

Kawin nin gi-ganonigossig. gi-kikenimissigwa, wika giwabami-ssigwa. They have not spoken to me, because they have not known me, they have never seen me.

Gi-wabamiian, Thomas, ki gi-debweiendam. Thomas, because thou hast seen me, thou hast believed.

PLUPERFECT TENSE.

Nandómipan nin da-gi- ija éndad. Gagwédjimipan nin da-gi-nakwétawa. If he had called me, I would have gone to his house. If he had asked me, I would have answered him.

Windamawissiwamban ejiwebak anamiewin, káginig nin da-gi-kitimagis. Hadst thou not spoken to me of religion, I would have been miserable for ever.

Ninidjanissidog, pisindawiiegoban waieshkat, kawin nongom ki da-kashkendansim. My children, had you listened to me in the beginning, you would not be now so sorrowful.

FUTURE TENSE.

Aniniwapi ge-nindaiian ga-wawindamawiian? *Aniniwapi minawa ge-mikwenimiian*? When wilt thou send me what thou hast promised me? When wilt thou remember me again?

Nisso biban nin wi-babamadis, mi dash iwapi minawa ge wabamiieg. I will travel three years, and then you shall see me again.

Wabang ta-dagwishin mekatewikwanaie; *mi oma ge-da-ji-gagikiminang*. The priest will come to-morrow; and here he will preach to us.

CONDITIONAL MOOD.

PRESENT TENSE.

Nin da- takwamig aw animosh, *kishpin nasikawag*. This dog would bite me, if I went near him.

Pabige da- bi-mawádissigonan ogimá, *kikendang oma aiáiang*. The chief would soon come to see us, if he knew that we are here.

Kawin Debeniminang ki da-bonigidetagossinan, *kishpin enigokodeeiang anwenindisossiwang*. The Lord would not forgive us, if we did not repent from the bottom of our heart.

PERFECT TENSE.

Kawin noss nin da-gi- bashanjeogossi, *nawátch bisán aiaiàm-ban*. My father would not have whipped me, had I been a little stiller.

Ki da-gi-kikinoamawimin na masinaigan pitchinago, *ijaiángo-ban endaian*? Hadst thou taught us to read yesterday, If we were gone where thou dwellest? (to thy house.)

IMPERATIVE MOOD.

Ganawabamishin, *Debenimiian*, *kitimagenimishin*; *mashkawen-damiishin tchi wika batá-ijiwebisissiwàn*. See me, Lord, and have mercy on me; give me strength that I may never sin.

Ninidjanissidog, babamitawishig, odapinamawiskig nind ikitowin; kego agonwetawishikegon. My children, listen to me, receive my word don't disobey me, (gainsay me.)

Máno nin ga- nasikagog abinodjiiag bebiwijinidjig, kego nin ga-gossigossig. Let the little children come to me, let them not be afraid of me.

Ashámishinam, nin bakademin. Pindigajishinam endaian, (or, *endaieg*) *nin gikadjimin*. Give us to eat, we are hungry. Take us in thy house, (or, your house,) we are cold.

Kego sagidjinajaoshikangen, kawin ningotchi nin pindigessi-min. Don't turn us out, we have no house to go in.

Máno nin ga-bóniigonanig metchi-ikitodjig. Let ill-speakers let us alone.

PARTICIPLES.

PRESENT TENSE.

Jesus, aiapitchi-sagiiian, ki wi-sagiin gaie nin eni gokodeeian. Jesus. who lovest me so much, I will also love thee from all my heart.

Debeniminangog mojag ki mino dodagonanig. Our masters treat us always well. (The person spoken to, included)*

Debenimiiangidjig mojag nin mino dodagonanig. Our masters treat us always well. (The person spoken to, not included.

IMPERFECT TENSE.

Aw ikwe netá-jawenimipan, o gi- nagadan kid odenawensinan. That woman who used to be so charitable to me, has left our little village.

* See *Remark* 3. p. 45.

Naningim ki mikwenimininim, kinawa eshamiiegoban mojag, megwa kwiwisensiwiiàm kitimagisiian. I remember you often, you who gave me always something to eat, when I was yet a poor little boy.

PERFECT TENSE.

Igiw ga-dajimidjig, ga- mino-dodawissigog gaie, kawin wika nin wi-jingenimassig. I will never hate those that have slan-dered me, and those that have not treated me well.

Ki bonigidetawananig kakina ga-nishkiinangog, ga-mino-ganonissinowangog gaie. We forgive all who have offended us, and who have not spoken kindly to us. (The person spoken to, included.)

Nin bonigidetawananig kakina ga-nishkiiiangidjig, ga-mino-ganonissiwangidjig gaie. We forgive all who have offended us, and who have not spoken kindly to us. (The person spoken to, not included.)

FUTURE TENSE.

Debenimiian, kin ge-dibakoniian waïba, gassiamawishin nin matchi dodamowinan, tchi bwa nandomiian. Lord, who shalt soon judge me, blot out my iniquities, before thou callest me.

Kinawa, mojag ge-wi-nishiieg, awenen aw endashiieg ge-debimipan, "*gi-bata-dodam*," *tchi ijid*? You who want always to kill me, who is the person among you that would tell the truth, if he said of me, "he has sinned?"

Ninidjanissidog, ta-kitchi-mino- dodam aw wika ged-agonwetawissig. My children, he that never shall disobey me, will do very right.

Igiw ge-gi-anojiiangidjig tchi bwa sigwang, gega anisha ta-anokitawawag. Those that shall have employed us before spring, will have their work done almost for nothing.

Let us now consider the verb, *Nin wabama*, in the "Two Cases" of connection with the personal pronouns, me, thee, us, and you, when used is a dubitative manner.

FIRST CASE.

(*I. . . thee.*)

AFFIRMATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Ki wabamininadog, I see thee perhaps, *ki wabamigódog*, we see thee perhaps, *ki wábamigodog*, he sees thee perhaps,
ki wabamigodogenag, they see thee perhaps, *ki wabamininimwadog*, I see you perhaps, *ki wabamigómidog*, we see you perhaps, *ki wabamigowadog*, he sees you perhaps,
ki wabamigowadogenag, they see you perhaps.

NEGATIVE FORM.

Kawin ki wabamissinoninadog, I do perhaps not see thee,
Kawin ki wabamigóssidog, we do perhaps not see thee.
Kawin ki wabamigossidog, he does perhaps not see thee.
Kawin ki wabamigossidogenag, they perhaps not see thee.
Kawin ki wabamissinoninimwadog,
Kawin ki wabamigóssimidog,

Kawin ki wabamigossiwadog,
Kawin ki wabamigossiwadogenag.

IMPERFECT TENSE.

Wabaminowámbàn, I saw thee perhaps, *wabamigówamban*, we saw thee perhaps,

wabaminogoban, he saw thee perhaps, *wabaminogwaban*, they perhaps saw thee,
wabaminowagogoban, I saw you perhaps, *wabamigowegoban*, we saw you perhaps,
wábaminowegoban, he saw you perhaps, *wabaminowegwaban*, they saw you perhaps,
Kawin wabamissinowàmbán, I did perhaps not see thee,
Kawin wabamigóssiwamban, we did perhaps not see thee,
Kawin wabamissinogoban, he did perhaps not see thee,
Kawin wabamissinogwaban, they did perhaps not see thee,
Kawin wabamissinowagogoban,
Kawin wábamigossiwegoban,
Kawin wabamissinowegoban,
Kawin wabamissinowegwaban,

Form after these two the remaining tenses of the indicative mood,

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Kishpin waiabaminowànen, if I see thee perhaps,
Kishpin waiabamigówanen, if we see thee perhaps,
Kishpin waiabaminogwen, if he sees thee,
Kishpin waiabaminogwawen, if they see thee,
Kishpin waiabaminonogwawen, if I see you perhaps,
Kishpin waiabamigowegwen, if we see you,
Kishpin waiabaminowegwen, if he sees you,

Kishpin waiabaminowegwawen, if they see you,
Kishpin waiabamissinowànen, if I perhaps see thee not,
Kishpin waiabamigóssiwanen, if we see thee not,
Kishpin waiabamissinogwen, if he does not see thee,
Kishpin waiabamissinogwawen, if they don't see thee,
Kishpin waiabamissinonogwawen,
Kishpin waiabamigossiwegwen,
Kishpin waiabamissinowegwen,
Kishpin waiabamissinowegwawen,

PERFECT TENSE.

Ga-wabaminowànen, whether I have seen thee.
Ga-wabamissinowànen, whether I have not seen thee.

Etc., after the *present tense*.

PLUPERFECT TENSE.

Wábaminowàmbanen, if I had perhaps seen thee, *wabamigówambanen*, if we had perhaps seen thee,
wabaminogobanen, if he had seen thee,
wabaminogwabanen, if they had seen thee, *wabaminagogobanen*, if I had perhaps seen you,
wabamigowegobanen, if we had seen you, *wabaminowegobanen*, if he had seen you, *wabaminowegwabanen*, if they had seen you.
Wabamissinowàmbanen, if I had perhaps not seen thee.
wabamigóssiwambanen, if we had perhaps not seen thee.
wabamissinogobanen, if he had perhaps not seen thee.
wabamissinogwabanen,
wabamissinagogobanen,
wabamigossiwegobanen,
wabamissinowegobanen,
wabamissinowegwabanen.

Form the future tenses after the above *present*, *as*: *Ge-wabaminowànen*, . .

PARTICIPLES.

PRESENT TENSE.

Nin waiabaminowanen, I who perhaps see thee, *ninawind waiabamigówanen*, we who perhaps see thee,

win waiabaminogwen, he who perhaps sees thee, *winawa waiabaminogwenag*, they who perhaps see thee,

nin waiabaminonogwawen, I who perhaps see you,

ninawind waiabamigówegwen, we who perhaps see you, *win waiabaminowegwen*, he who perhaps sees you, *winawa waiabaminowegwenag*, they who perhaps see you.

Nin waiabamissinowanen, I who perhaps do not see thee, *ninawind waiabamigossiwanen*, we who perhaps don't see thee, *win waiabamissinogwen*, *winawa waiabamissinogwenag*, *nin waiabamissinonogwawen*, *ninawind waiabamigossiwegwen*, *win waiabamissinowegwen*, *winawa waiabamissinowegwenag*,

IMPERFECT TENSE.

Nin waiabaminowambánen, I who perhaps saw thee, *ninawind waiabamigówambanen*, we who perhaps saw thee. *win waiabaminogobanen*, he who perhaps saw thee, *winawa waiabaminogobanenag*, they who perhaps saw thee, *nin waiabaminagogobanen*, I who perhaps saw you, *ninawind waiabamigowegobanen*, we who perhaps saw you, *win waiabaminowegobanen*, he who perhaps saw you,

winawa waiabaminowegobanenag, they who p. saw you.

Nin waiabamissinowambánen, I who p. did not see thee, *ninawind waiabamigóssiwambanen*, we who p. d. n. see thee,

win waiabamissinogobanen,
winawa waiabamissinogobanenag,
nin waiabamissinagogobanen,
ninawind waiabamigossiwegobanen,
win waiabamissinowegobanen,
winawa waiabamissinowegobanenag,

Form the remaining tenses of these participles after the above two.

SECOND CASE.

(thou . . . me.)

AFFIRMATIVE FORM.

INDICATIVE MOOD

PRESENT TENSE.

Ki wabamidog, thou seest me perhaps,
ki wabamimidog, you see me perhaps,
nin wabamigodog, he sees me perhaps,
nin wabamigodogenag, they see me perhaps,
ki wabamiminadog, thou seest us perhaps,
ki wabamiminadog, you see us perhaps,
nin wabamigonadog, he sees us perhaps,
nin wabamigonadogenag, they see us perhaps.

NEGATIVE FORM.

Kawin ki wabamissidog, thou dost perhaps not see me,
Kawin ki wabamissimidog, you do perhaps not see me,
Kawin nin wabamigossidog,
Kawin nin wabamigossidogenag,
Kawin ki wabamissiminadog,
Kawin ki wabamissiminadog,
Kawin nin wabamigossinadog,
Kawin nin wabamigossinadogenag.

IMPERFECT TENSE.

Gonima wábamiwamban, perhaps thou sawest me,
Gonima wabamiwegoban, perhaps you saw me,
Gonima wabamigoban, perhaps he saw me,
Gonima wabamigwaban, perhaps they saw me,

Gonima wabamiwángiban, perhaps thou sawest us,
Gonima wabamiwángiban, perhaps you saw us,
Gonima wabamiwángidiban, perhaps he saw us,
Gonima wabaminowangoban, perhaps he saw us,
Gonima wabamiwángidwaban, perhaps they saw us,
Gonima wabaminowangwaban, perhaps they saw us,

Gonima kawin wábamissiwamban, perhaps thou didst n. s. me,
Gonima kawin wabamissiwegoban, perhaps you did n. see me,
Gonima kawin wabamissigoban,
Gonima kawin wabamissigwaban,
Gonima kawin wabamissiwángiban,
Gonima kawin wabamissiwángiban,
Gonima kawin wabamissiwángidiban,
Gonima kawin wabamissinowangoban,
Gonima kawin wabamissiwangidwaban,
Gonima kawin wabamissinowangwaban.

After these two tenses form the others of the indicative.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Kishpin waiabamiwanen, if thou perhaps seest me,
Kishpin waiabamiwegwen, if you perhaps see me,
Kishpin waiabamigwen, if he perhaps sees me,
Kishpin waiabamiwagwen, if they perhaps see me,
Kishpin waiabamiwángen, if thou perhaps seest us,
Kishpin waiabamiwángen, if you perhaps see us,
Kishpin waiabamiwangiden, if he perhaps sees us,
Kishpin waiabaminowangen, if he perhaps sees us,
Kishpin waiabamiwangidwawen, if they perhaps see us,
Kishpin waiabaminowangwawen. if they perhaps see us,
Kishpin waiabamissiwanen, if thou perhaps see me not,

Kishpin waiabamissiwegwen, if you perhaps see me not,
Kishpin waiabamissigwen,
Kishpin waiabamissiwagwen,
Kishpin waiabamissiwangen,
Kishpin waiabamissiwangen,
Kishpin waiabamissiwangiden,
Kishpin waiabamissinowangen,
Kishpin waiabamissiwangidwawen, if they perhaps see us not, *Kishpin waiabamissinowangwawen*, if they perhaps see us not.

Ga-wabamiwanen, as thou perhaps hast seen me, *issiwanen*.

Etc., after the above *present tense*.

PLUPERFECT TENSE.

Wábamiwambanen, if thou perhaps hadst seen me, *wabamiwegobanen*, if you perhaps had seen me, *wabamigobanen*, if he perhaps had seen me, *wabamiwagobanen*, if they perhaps had seen me, *wabamiwángibanen*, if thou perhaps hadst seen us, *wabamiwángibanen*, if you perhaps had seen us, *wabamiwangidibanen*, if he perhaps had seen us, *wabaminowangobanen*, if he perhaps had seen us, *wabamiwangidwabanen*, if they perhaps had seen us, *wabaminowangwabanen*, if they perhaps had seen us.

Wabamissiwambanen, if thou perhaps hadst not seen me, *wabamissiwegobanen*, if you perhaps hadst not seen me, *wabamissigobanen*, *wabamissiwagobanen*, *wabamissiwángibanen*, *wabamissiwángibanen*, *wabamissiwangidibanen*, *wabamissinowangobanen*, *wabamissiwangidwabanen*, *wabamissinowangwabanen*.

Form the future tenses after the present, as: *Ge-wábamiwanen* . . . *Ge-gi-wábamiwanen* . . .

PARTICIPLES.

PRESENT TENSE.

Kin waiábamiwanen, thou who perhaps seest me,

waiabamiwegwen, you

kinawa who perhaps see me,

waiabamigwen, he who

win perhaps sees me,

waiabamigwenag, they

winawa who perhaps see me,

waiabamiwangen, thou

kin who perhaps seest us,

waiabamiwangen, you

kinawa who perhaps see us,

win waiabamiwangiden, he who perhaps see us,

win waiabaminowangwen, he who perhaps see us, *winawa waiabamiwangidenag*, they who perhaps see us, *winawa waiabaminowangwenag*, they who perhaps see us.

Kin waiábamissiwanen, thou who perhaps do not see me, *kinawa waiabamissiwegwen*, you who perhaps do not see me,

win waiabamissigwen,

winawa waiabamissigwenag,

kin waiabamissiwangen,

kinawa waiabamissiwangen,

win waiabamissiwangiden,

win waiabamissinowangwen,

winawa waiabamissiwangidenag,

winawa waiabamissinowangwenag.

IMPERFECT TENSE.

Kin waiábamiwambanen, thou who perhaps sawest me, *kinawa waiabamiwegobanen*, you who perhaps saw me, *win waiabamigobanen*, he who perhaps saw me, *winawa waiábamigobanenag*, they who perhaps saw me, *kin waiabamiwangibanen*, thou who perhaps sawest us, *kinwa waiabamiwangibanen*, you who perhaps saw us, *win waiabamiwangidibanen*, he who perhaps saw us, *win waiabaminowangobanen*, he who perhaps saw us, *winawa waiabamiwangidibanenag*, they who perhaps saw us, *winawa waiabaminowangobanenag* they who perhaps saw us.

Kin waiábamissiwambanen, thou who p. didst not see me, *kinawa waiabamissiwegobanen*, you who p. did not see me,

win waiabamissigobanen,
winawa waiabamissigobanenag,
kin waiabamissiwangibanen,
kinawa waiabamissiwangibanen,
win waiabamissiwangidibanen,
win waiabamissinowangobanen,
*winawa waiabamissiwangidibanena*g,
winawa waiabamissinowangobanenag.

Form after these two tenses all the others of these dubitative participles.

EXAMPLES ON THE TWO CASES OF THE IV. DUBITATIVE CONJUGATION.

INDICATIVE MOOD.

PRESENT TENSE.

Kego ow ikitoken: *Nin wabamigodog Kije-Manito*. —*Gwaiak nin wabamig misiwe*; *ikiton mojag*. Do not say: I suppose God sees me, (or perhaps he sees me.) Always say: He sees me certainly everywhere.

Osam ki sagiigodogenag kinigiigog, *kawin wika ki bashanje-ogossidogenag*, *mi wendji-matchi-ijiwebisiian*. Thy parents probably love thee too much. they perhaps never whip thee, therefore thou behavest so bad.

Ki kikénimininadog, anisha dash nongom kawin ki nissitawi-nossinoninadog. I think I know thee, but I cannot now recog-nize thee.

PERFECT TENSE.

Ki gi-nóndawidog gi-bibagiminàn, kawin dash ki gi-nakwéta-wissi. Thou but perhaps heard me when I called thee, but thou hast not answered me.

Kawin ki gi-mikwenimigossinadog gi-migiwed od aiiman; *kawin sa gego ki gi-minigossinan*. He has perhaps not remem-bered us when he gave away his things, because he has given us nothing.

Ki gi-wabamigowadog gi-dagwishineg; *waïba ta-bi-ija*. He has probably seen you when you arrived; he will soon come here.

FUTURE TENSE.

Ki ga-jingenimidog gegapi , osam mojag kid anwenimin. Thou wilt perhaps hate me by and by, because I reprimand thee always.

Kawin awiia ki ga-ginaamagossiwadog, kawin ningot awiia ki gad-igossiwadog, kishpin wi-madjaieg. I think nobody wilt forbid it to you, (or hinder you,) nobody will say anything to you, if you want to depart, (to go away.)

Aw oshkinawe ki ga-nandomigodog gaie kin nimiiding; *kego dash ijaken*. That young man will perhaps invite thee also to dancing, but don't go.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Endogwen, ninidjaniss , sáiagiiwanen; *kawin sa ki babámita-wissi*. I don't know, my child, whether thou lovest me; thou dost not obey me.

Kawin nin kikendansin gemódimigwen, waiejimigwen, endajimigwen. I don't know whether he steals anything from me, whether he cheats me, whether he speaks ill of me.

Endogwen ekonigóssiwanen oma, kishpin bonitossiwan ishko-tewabo. I don't know whether we drive thee not away, if thou dost not abandon ardent liquor.

PERFECT TENSE.

Kawin nin kikendansin ga-bataminowanen; *Kawin awiia nin gi-nondagassidog*. I don't know whether I have accused thee falsely; I suppose nobody has heard me.

Oma ga-danénimissiwanen, *mi ga-ondji- matchi-ikitoian*; *kawin dash wika ki da-matchi-ikitossi*. Because thou hast probably not thought me present, therefore thou hast said bad words, but thou oughtst never to say any bad words.

Mi ga-ondji-bata-diiàn, *Debenimiian*, *weweni ga-sagiissino-wanen*. Lord, I have behaved sinfully, because, I think, I have not loved thee enough.

PLUPERFECT TENSE.

Kishpin kinigiigog kikeniminogwabanen ga-dodaman, *ki da-gi-bashanjeogog ganabatch*. If thy parents had known what thou hast done, they would perhaps have whipped thee.

Gagansomissiwangibanen, *kawin ganabatch wika nin da-gi-anámiassimin*. Hand you not exhorted us, we would perhaps never have become Christians.

Wabaminowangwabanen ningotchi, *gonima ki da-gi-nandomi-gonanig*. If they had seen us somewhere, they would perhaps have called us.

FUTURE TENSE

Aniniwapi idog ge-jawénimiwanen, *ge-mino-dodawiwanen*? When shall the time come when thou shalt have pity on me and treat me well.

Niogisiss nin gad-inend; *mi dash api ganabatch gewábamiwe-gwen minawa*. I will be absent four months; and then (I think) you will see me again.

PARTICIPLES.

PRESENT TENSE.

Waiábamigwenag nongom ta-dibadjimowag endodaman.

Those who perhaps see me now, will tell what I am doing.

Aw pesindawisssigwen ta-kashkendam ningoting. He who does not perhaps listen to me, will be once sorry for it.

Gaganodamawig jangéniminowegwenag. Pray for those who perhaps hate you.

IMPERFECT TENSE.

Kin wika nwándawissiwambanen, nongom weweni ki wi-kiki-noamon ge-dodaman. Thou who perhaps never heardst me, (preaching,) I will now instruct thee exactly what thou shalt do.

Aw anishinabe waiábaminowegobanen nopiming, ki wiganoni-gowa. That Indian, who saw you in the woods, (as he says,) wants to speak to you.

PERFECT TENSE.

Mi sa ogow kwiwisenag wika ganabatch ga-agonwetawissino-wegwenag; weweni ki babamitagowag. These are the boys that perhaps never have disobeyed you; they listen well to you.

Nin bonigidetawag kakina ga-gimodimigwenag anotch nind aiiman, megwa wedi gi-aiaiàn. I forgive all those who may have stolen from me some of my things, during my stay here.

Kawin nin wi -kikenimassiwananig ga-dajimiwangidenag. We don't want to know those that have spoken ill of us.

PLUPERFECT TENSE.

Kin ga-wábamiwambanen megwa kwiwisensiwiiàn, keiabi na ki mikwenim? Thou who hadst seen me (as they say) when I was a boy, dost thou yet remember me.

Aw inini wika ga-ganonissinogobanen, ki bi-anamikag. This man, who perhaps never had spoken to thee, comes to salute thee.

FUTURE TENSES.

Awegwen ge-jaweniminogwen, ge-matchiganonissinogwen gaie wika, nin ga-kitchi-minwendamiig.

Whosoever shall do charity to thee, (have pity on thee,) and shall never give thee bad words, he shall do me pleasure.

Anishinabedog, awegwenag wika ge-minaissinowegwenag iskkotewabo, ta-mino-dodamog. Ye Indians, those who He that shall never give you ardent liquor to drink, shall do well.

Aw ged-ijiwininogwen matchi minawanigosiwining, ki ga-kitchi-banadjiig. He who shall seduce thee into sinful pleasure, shall do thee great damage.

Remark. In regard to the *second* third person in the "Two Cases," we have to observe that in the I. Case it does not alter the verb. We say: *Aw oshkinawe ki wabamig*, that young man sees thee; and likewise: *Aw oshkin awe ossan ki wabamig*, that young man's father sees thee.

But in the II. Case there is some difference, F. i.

AFFIRMATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Kishpin aw oshkinawe ossan wabaminid, ta-bi-ijawan oma. If that young man's father sees me, he will come here.

Aw ikwe o gi-inan odanissan tchi ijinid ga-nondaminid, That woman told her little daughter to tell me what she heard.

PARTICIPLE PRESENT.

Kawin win nin nondagossi , ogwissan iniw nwandaminidjin. He does not hear me, it is his son that hears me. Etc. etc.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Kishpin ossan wabamissinig, kawin ta-bi-ijassiwan. If his father sees me not, he will not come.

O gi-inan odanissan tchi ijissinig ga-nondaminid. She told her little daughter, not to tell me what she heard.

PARTICIPLE PRESENT.

Anawi win nin ganonig iko; ogwissan dash iniw wika genoji-ssinigon. He uses to speak to me; but it is his son that never speaks to me.

Before we close the IV. Conj., let us consider, in short

Examples, the verb *Nin wabama*, in regard to the second third person.

AFFIRMATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Nin wabamiman ossan,* I see his father,
ki wabamiman ossan, thou seest his father,
o wabandamawan ossiniwan, he sees his father, *nin wabamimanan*, *ossan*, we see his father,
ki wabamimawan, *ossan*, you see his father,
o wabandamawawan ossiniwan, they see his father.

NEGATIVE FORM.

Kawin nin wabamimassin ossan, I don't see his father,
Kawin ki wabamimassin, *ossan*, thou dost not see his father,
Kawin o wabandamawassin ossiniwan, he d. n. s. h. father,
Kawin nin wabamimassinan ossan, we don't see his father,
Kawin ki wabamimassiwan ossan, you don't see his father,
Kawin o wabandamawassiwawan ossiniwan, they don't see his father.

IMPERFECT TENSE.

Nin wabamimabanin ogin, I saw his mother,
ki wabamimabanin ogin, thou sawest his mother,

o *wabandamawabanin*, *oginiwan*, he saw his mother,

**Nin debwetawa Kije Manito*, *nin debwetawiman gaie Ogwissan*. I believe in God, and I believe in his Son.

nin wabamimanabanin ogin, we saw his mother, *ki wabamimawabanin ogin*, you saw his mother, *o wabandamawawabanin oginiwan*, they saw h. m.,

Kawin nin wabamimassibanin ogin, I did not see his mother,

Kawin ki wabamimassibaninb thou didst not see his mother,

Kawin o wabandamawassibanin oginiwan, he did n. s. h. m.,

Kawin nin wabamimassinabanin ogin, we d. n. s. h. mother,

Kawin ki wabamimassiwabanin you did not see his mother, *Kawin o wabandamawassiwabanin oginiwan*, they d. not see his mother.

After these two tenses you can form all the remaining tenses of the indicative, and all the tenses of the conditional mood.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Kishpin wabamimag ogwissan, if I see his son,

Kishpin wabamimad ogwissan, if thou seest his son,

Kishpin wabandamawad ogwissiniwan, if he sees his son,

Kishpin wabamimangid ogwissan, if we see his son,

Kishpin wabamimang ogwissan, if we see his son,

Kishpin wabamimeg ogwissan, if you see his son.

Kishpin wabandamawawad ogwissiniwan, if they see his son,

Kishpin wabamimassiwag ogwissan, if I don't see his son,
Kishpin wabamimassiwad ogwissan, if thou dost n. see his son,

Kishpin wabandamawassig ogwissiniwan, if he d. n. s. his son,
Kishpin wabamimassiwangid ogwissan, if we don't see his son,
Kishpin wabamimassiwang ogwissan, if we don't see his son,
Kishpin wabamimassiweg ogwissan if you don't see his son,
Kishpin wabandamawassigwa ogwissiniwan, if they d. s. h. s.

PLUPERFECT TENSE.

Wabamimagiban ossaieian, had I seen his brother, *wabamimadiban ossaieian*, hadst thou seen his brother, *wabandamawapan ossaieiniwan*, had he seen his brother, *wabamimangidiban ossaieian*, had we seen his brother, *wabamimagoban ossaieian*, had we seen his brother, *wabamimegoban ossaieian*, had you seen his brother, *wabandamawawapan ossaieiniwan*, had they seen his brother.
Wábamimássiwagiban ossaieian, had I not seen his brother, *wabamimassiwadiban ossaieian*, hadst thou not seen his b. *wabandamawassigoban ossaieiniwan*, had he not seen his b. *wabamimassiwangidiban ossaieian*, had we not seen his b. *wabamimassiwangoban ossaieian*, had we not seen his brother. *wabamimassiwegoban ossaieian*, had you not seen his brother. *wabandamawassigwaban ossaieiniwan*, had they n. s. h. b.

After these two tenses all the others are formed in the subjunctive mood.

PARTICIPLES.

PRESENT TENSE.

Nin waiabamimag wikanissan, I who see his friend,
kin waiabamimad wikanissan, thou who seest his friend,
nin waiabandamawad wikanissiniwan, he who sees his friend, (or brother.)
ninawind waiabamimangid wikanissan, we who see his friend, *kinawind waiabamimang wikanissan*, we who see his friend, *kinawa waiabamimeg* you who see his friend,
winawa waiabandamawadjig wikanissiniwan, they who see his friend (or brother,)
Nin waiabamimassiwag wikanissan, I who don't see his friend, *kin waiabamimassiwad wikanissan*, thou who dost not see his friend,
win waiabandamawassig wikanissiniwan, he who does not see his friend,
ninawind waiabamimassiwangid wikanissan, we who do not see his friend,.
kinawind waiabamimassiwang wikanissan, we who do not see his friend,
kinawa waiabamimassiweg, you who don't see his friend, *winawa waiabandamawassigog wikanissiniwan*, they who don't see his friend.

IMPERFECT TENSE.

Nin waiabamimagiban oshimeian, I who saw his brother,
kin waiábamimadiban, *oshimeian*, thou who sawest his brother, *win waiabandamawapan oshimeiniwan*, he who saw his b.

ninawind waiabamimangidiban oshimeian, we who saw his b., *kinawind waiabamimangoban oshimeian*, we who saw his b., *kinawa waiabamimegiban oshimeian*, you who saw his brother, *winawa waiabandamawapanig oshimeiniwan*, they who saw his brother,

Nin waiabamimassiwagiban oshimeian, I who did not see his b., *kin waiabamimassiwadiban*, *oshimeian*, thou who didst not see his brother,

win waiabandamawassigoban oshimeiniwan, he who did not s. his brother,

ninawind waiabamimassiwangidiban oshimeian, we who did not see his brother, *kinawind waiabamimassiwangoban*, we who did not see his b., *kinawa waiabamimassiwegoban*, you who did not see his b., *winawa waiabandamawassigobanig oshimeiniwan*, thee who did not see his brother,

After these two tenses all the others of the participles are formed.

Remark 1. You see in these Examples, that the syllable *im* is inserted between the body of the verb and the terminations; and this syllable indicates the report to a second third person in the sentence.

Remark 2. The number makes no difference in these expres-sions. *Nin wabamiman ogwissan*, means, I see his son, or, his sons. *O wabandamawan odanan*, means, he sees his daughter, or, his daughters.

V. CONJUGATION.

Besides the transitive or active verbs animate, belonging to the preceding Conjugation, which all terminate in *a*, there is another kind of these verbs, ending in *nan*, at the first person singular indicative; and likewise so at the third person. And these verbs belong to this V. Conjugation.

Here are some verbs of this Conjugation.

1st. PERSON	3rd. PERSON
Nind ijánan, I go to him, or, I visit him,	*od ijanan*,
Nind atáwenan, I sell him,	*od atawenan*,
Nind atáwangenan, I borrow him,	*od atawangenan*,
Nin gimódinan, I steal him,	*o gimodinan*,
Nind apénimonan, I trust in him,	*od apenimonan*,
Nin manitokenan, I adore him, (an idol,)	*o manitokenan*,
Nind anókissan, I order it to be made,	*od anokinan*,
Nin bódawenan, I burn it up for fuel,	*o bodawenan*,
Nind ashangenan, I give it for food, or as food,	*od ashangenan*,
Nin mígiwenan, I give it away, as a present,	*o migiwenan*.

INDICATIVE MOOD.

PRESENT TENSE.

SINGULAR.

AFFIRMATIVE FORM.	NEGATIVE FORM.
Nind apénimonan, I trust in him,	*Kawin ssinan*,
kid apénimonan,	*Kawin ssinan*,

od	*apenimonan,*	*Kawin ssinan,*
nind	*apenimomin,*	*Kawin ssimin,*
kid	*apenimonawa,*	*Kawin ssinawa,*
od	*apenimonawan,*	*Kawin ssinawan.*

PLURAL.

Nind apénimonag, I trust in them, *Kawin ssinag,*

kid	*apenimonag,*	*Kawin ssinag,*
od	*apenimonan,*	*Kawin ssinan,*
nind	*apenimomin,*	*Kawin ssimin,*
kid	*apenimonawag,*	*Kawin ssinawag,*
od	*apenimonawan,*	*Kawin ssinawan,*

IMPERFECT TENSE.

SINGULAR.

Nind apénimonaban, I trusted in him, *Kawin ssinaban,*

kid	*apenimonaban,*	*Kawin ssinaban,*
od	*apenimonabanin,*	*Kawin ssinabanin,*
nind	*apenimominaban,*	*Kawin ssiminaban,*
kid	*apenimomwaban,*	*Kawin simwaban,*
od	*apenimonawabanin,*	*Kawin ssinawabanin.*

PLURAL.

Nind apénimonabanig, I trusted in them, *Kawin ssinabanig*,

Kid apenimonabanig, *Kawin ssinabanig*,

Od apenimonabanin, *Kawin ssinabanin*,

Nind apenimominabanig, *Kawin ssiminabanig*,

Kid apenimomwabanig, *Kawin ssimwabanig*,

Od apenimonawabanin, *Kawin ssinawabanin*.

PERFECT TENSE.

SINGULAR.

Nin gi-apenimonan, I have trusted in him, *Kawin ssinan*,

Ki gi-apenimonan, *Kawin ssinan*.
Etc., after the above present tense.

PLURAL.

Nin gi-apenimonag, I have trusted in them, *Kawin ssinag*.
Etc., after the above present tense.

PLUPERFECT TENSE.

SINGULAR.

Nin gi-apenimonaban, I had trusted in him, *Kawin ssiinaban*.
Etc., after the imperfect tense.

PLURAL.

Nin gi-apenimonabanig, I had trusted in th., *Kawin ssinabanig*.
Etc., after the imperfect.

The future tenses are easily formed after the present, by pre-fixing *gad-*, and *ga-gi-*, to the verb.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

SINGULAR AND PLURAL.

Apénimoián, because I trust in him, (them,) *ssiwàn*,
apenimoian, *ssiwan*,
apenimod, *ssig*,
apenimoiàng, because we trust in him, *ssiwàng*,
apenimoiang, because we trust in him, *ssiwang*,

apenimoieg, *ssiweg*.
apenimowad, *ssigwa*.

PERFECT TENSE.

SINGULAR AND PLURAL.

Gi-apénimoiàn, because I have trusted in him, (them) *ssiwàn*.

Etc., after the above present tense

PLUPERFECT TENSE.

SINGULAR AND PLURAL.

Apenimoiàmban, had I trusted in him, (them,) *ssiwàmban*,
apinimoiamban, *ssiwamban*,
apenimopan, *ssigoban*,
apenimoiàngiban, had we t. in him, (them,) *ssiwàngiban*,
apenimoiangoban, had we t. in him, (them,) *ssiwangoban*,
apenimoiegoban, *ssiwegoban*,
apenimowapan, *ssigwaban*.

The future tenses to be formed after the present; as: *Ged-ape-nimoiàn*, . . . *Ge-gi-apenimoian*, . . .

The tenses of the conditional mood are formed after the present and perfect tenses of the indicative; as: *Nin daapénimo-nan*, I would, (or, I ought to) trust in him . . .

Nin da-gi-apenimonan, I would have trusted in him . . .

IMPERATIVE MOOD.

SINGULAR AND PLURAL.

Apenimon, trust (thou) in him, (them,)
apenimokan, trust (thou) in him, (them,)

Kego ken,
Kego ken.

o gad-apenimonan, let him t. in him (them,) *Kego ssinan*, *apenimoda*, let us trust in him, *Kego ssida*, *apenimodanig*, let us trust in them, *Kego ssidanig*, *apenimoiog*, trust (you) in him (them,) *Kego kegon*, *gad-apenimonawan*, let them. t. in h. (them,) *Kego ssinawan*.

PARTICIPLES.

PRESENT TENSE.

SINGULAR AND PLURAL.

Nin epénimoiàn, I who trust in him, (them.) *kin epénimoian*, thou who trustest, *win epenimod*, he who trusts, *ninawind epenimoiéng*, we who trust, *kinawind epenimoiang*, we who trust, *kinawa epenimoieg*, you who trust, *winawa epenimodjig*, they who trust, *ssiwàn*, *ssiwan*, *ssig*, *ssiwang*, *ssiwang*, *ssiweg*, *ssigog*.

IMPERFECT TENSE.

Nin epénimoiàmban, I who trusted in him, (them,) *ssiwàmban*,

kin epénimoiamban, thou who trustedst, *win epenimopan*, he who trusted, *ninawind epenimoiangiban*, we who trusted, *kinawind epenimoiangoban*, we who trusted, *kinawa epenimoiegoban*, you who trusted, *winawa epenimopanig*, they who trusted, *ssiwamban*, *ssigoban*, *ssiwangiban*,

ssiwangoban, ssiwegoban, ssigobanig.

The other tenses of the participles are formed after the above two; as: *Nin ga-apénimeian, . . Nin ga-apénimoiamban, Nin ged-apénimoian, . . . Nin ge-gi-apénimoian, . . .*

Remark. The verbs of the V. Conj. cannot be given in the *Two Cases* by themselves, but only by the help of the following sub-stantives with possessive pronouns, viz: *niiaw*, my body; *kiiaw*, thy body; *wiiaw*, his (her) body; *niiawinanin*, our bodies; *kiia-winanin*, our bodies; *kiiawiwan*, your bodies; *wiiawiwan*, their bodies; which are employed to express the personal pronouns, I, me; he, she, it, him, her; we, us; you, ye; they, them. In the "Examples on the V. Conj.," and "on the V. Dubit. Conj.," you will find several which contain the above words, by which, as you will see, the "Two Cases" are expressed, (I . . . thee; thou . . . me.) These expressions are so natural to the *Otchipwe* langu-age, that they are correctly applied even to the Lord God, who has no body; because they stand for the personal pronouns, and are not used with the intention to signify a material body.

Here follow some Examples illustrating the use of the above surrogates of personal pronouns.

Mi aw inini bemitod niiaw; (*mi aw inini bemiid*, *nin widigema-gan*.) This is the man that takes care of me, (my husband.)

Nin jawendan niiaw; (*nin jawenindis*.) I have pity on myself. *Kishpin matchi ijiwebisiian*, *nin kikendan jingendamàn niiaw*;

(*jingenindisoiàn*.) If I behave bad, I know that I hate myself.

O gi-niton wiiaw ga-apitch-kashkendang; *gi-nissidiso*.) He was so sad, that he killed himself.

Jesus o gi-kitimagiton wiiaw, *kinawind ondji*;(*gi-kitimagii-diso*.) Jesus made himself poor for our sake.

Aw oshkinawe o mino dodan wiiaw mino ijiwebisid; (*mino dodaso*.) This young man does good to himself in behaveing well.

Nin wi-mino-ganawendamin niiawinanin tchi-bata-ijiwebisiss-iwang; (*nin wi-mino-ganawenindisomin*.) We will take well care of ourselves, that we may not sin; (the person spoken to, not included.)

Ki banadjitomin kiawinanin, kishpin babamendansiwang anamiewin; (*ki banadjiidisomin*.) We ruin (injure) ourselves, if we don't care for religion; (the person spoken to, included.)

Enamiaieg, weweni ganawendamog kiiawiwan, tchi matchi ijiwebisissiweg; (*weweni ganawenindisoiog*.) Christians, take well care of yourselves, in order not to behave had.

Enamiassiweg, jawendamog kiiawiwan; (*jawenindisog*;) *kagige kotagitowining kid apagitonawan kiiawiwan. kishpin jingen-dameg anamiewin*; (*kid apaidisom*.) Pagans, have mercy on yourselves; you are precipitating yourselves into eternal misery, if you hate religion.

Osam nibiwa wassinidjig od akositonawan wiiawiwan: (*akosiidisowag*.) Those that eat too much, make themselves sick.

Nind inag abinodjiiag tchi binitowad wiiawiwan, tchi bwa bi-ijawad kikinoamading, (*tchi biniidisowad*.) I tell the children to clean themselves before they come to school.

The Indians are fond of these expressions. This you will experience very soon, if you observe them attentively when they are speaking.

EXAMPLES ON THE V. CONJUGATION.

INDICATIVE MOOD.

PRESENT TENSE.

Debendjiged nind apenimomin, kawin bekanisid awiia nind apenimossimin. We trust in the Lord, we don't trust in any other.

Anishinabeg na kid ijanag? *Kawin nongom nind ijassinag*; *Wemitigoji aiakosid nind ijanan*. Dost

thou go to see the Indians? No, I don't go to see them to-day; I go to a sick Frenchman.

Aw kwiwisens naningim o bi-gimodinan mishiminan. That boycomes often here to steal apples.

Nind apenimon kiiaw, Debendjigeian. Kinawa dash, bemadi-siieg aking, kawin gwetch nind apenimossinan kiiawiwan. Lord, I trust in thee, (in thee I put my confidence.) But in you, men living on earth, I don't put much confidence.

IMPERFECT TENSE.

Waieshkat naningim nind ijánabanig anishinabeg, anamiewin gi-kikinoamawagwa. In the beginning I went often to the Indians; I taught them to say prayers.

Kabé-bibon kawin kid ijassimwabanig kid inawemaganiwag kitchi odenang. All winter you did not go to see your relations in the city.

Ninidjanissidog, binish nongom mojag kid apenimomwaban niiaw, gi-ondinamonagog kakina gego nongom dash kinawa bamiidisoiog. My children, until now you always depended (relied) on me, because I gave you all you wanted; but now take care of yourselves.

Mewija od anokinabanin akikon, kawin dash mashi ojitchigasossiwan. She ordered a kettle to be made, long ago, but it is not yet made.

PERFECT TENSE.

Juda o gi-atáwenan Jesusan, nissimidana dasswabik joniian gi-missawenimad. Judas has sold Jesus, because he has coveted the thirty pieces of silver.

Osam ginwenj ki gi-apenimonawag kinigiigowag, mi wendji-nita-anokissiweg nongom. You have relied too long on your parents, therefore you don't like to work now.

Anishinabeg enamiassigog o gi-gimodinawan abinodjîian odenang. Some pagan Indians have stolen a child in the village.

Ki gi -bódawenag na nabagissagonsag oma ga-abidjig? *Kawin nin gi-bodawessinag*. Hast thou burnt up the little boards that were here? No, I have not burnt them up.

PLUPERFECT TENSE.

Weweni o gi-apenimonaban kiiaw, *Debendjigeian*, *megwa gi-bimadisid aking*; *nongom dash ki wabamig kid ogimawiwining gijigong*. He had put all his trust in thee, o Lord, during his lifetime on earth; and now he sees thee in thy heavenly kingdom.

Ogi-ijánawabanin na mekatewikwanaien, *bwa gopiwad*? *Kawin sa o gi-ijassinawabanin*. Had they gone to see the priest, before they went in the woods? No, they had not gone to him.

Ningotóshkin opinig nin gi-atáwangenabanig tagwagong, *bwa dagwishineg oma*. I had borrowed a bag of potatoes last fall, before you arrived to this place.

FUTURE TENSE.

Debendjiged nin gad- apénimonan gedako-bimadisiwanen aking. In the Lord will I put my trust, as long as I shall live on earth.

Mandaminag anisha nin gad-ashangenag, *ketimagisidjig nin wi-jawenimag*; *mishiminag dash nin gad-atawenag*. The corn I will give (for food) for nothing, I will do charity to the poor; but the apples I will sell.

Gigôiag na gaie ki gad-ashangemin? *Kawin kakina ki gad-ashangessimin*; *anind eta*. Shall we give also the fishes? We will not give them all only a few.

Nin ga-bi-gimodin kiiaw ningoting; o gi-inan nishimeian bejig anishinabe enamiassig. A pagan Indian (not praying) has said to my little brother: I will come once and steal thee away.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Ki minwendàm na, kid inawemaganiwag ijaieg nongom? Are you glad to go on a visit to your relations to-day?

Kishpin wi-atáwessiwan pakwijigan, mi go gaie nin tchi wi-atawessiwàn. If thou dost not want to sell any flour, then I don't want to sell any.

Nin gossag anishinabeg, tchi bi- gimodiwad niiaw; *ikito nishime*. I am afraid of the Indians that they come and steal me, says my little brother.

Kishpin kakina o joniiamiwan migiwewad, ta-kitimagisiwag gaie winawa. If they give away all their money, they will be poor themselves.

PERFECT TENSE.

Ki gi-jawenimag igiw enamiadjig, Debendjigeian, kin eta gi-apenimowad kiiaw. Thou hast had mercy on these Christians, O Lord, because they have trusted in thee alone.

Kawin ki gi-mino-dodansi gi-ijassiwan mekatewikwanaie, Pak gi-odjitchisseg. Thou hast not done right that thou hast not gone to the Missionary at Easter, (in the Easter-time.)

Ki gi-nondam na, anishinabeg gi-gimodiwad abinodjiian?—*E, nin gi-nondamin*, Have you heard that the Indians have stolen a child? Yes, we have heard it.

Gi-apenimoiàn Debendjiged, nin gi- nodjimoig. Because I put my trust in the Lord, he restored me to health again.

PLUPERFECT TENSE.

Atawangessiwàmban jéba pakwejigan, kawin nongom ki da-amoassi; *kawin awiia pakwejigan kid aiawassiwanan*. If I had not borrowed this

morning some flour, thou wouldst not eat bread now; we have no flour.

Nawatch waïba anokipan odabanan, nongom odinan missan; *kissinamagad*. if he had ordered the sledge sooner, he would have fetched some wood to-day; it is cold.

Gimodissiwegoban joniia, kawin ki da-gi-kibakwaigasossim. Had you not stolen money, you would not have been imprisoned.

FUTURE TENSE.

Aniniwapi ged-apenimoian niiaw enigokodeeian? *kid iji gagwedjimig koss gijigong ebid*. Thy heavenly father asketh thee: When wilt thou put thy trust in me with all thy heart ?

Aniniwapi ged-ijáian ki nigiigog?—*Namandj api gedijawánen*. When wilt thou go to thy parents? I don't know when I shall go.

Aniniwapi ged-atawangeieg minawa nin pijikimag Panima sigwang. When will you borrow my oxen again? Next spring.

CONDITIONAL MOOD.

PRESENT TENSE.

Kawin kakina kokosh ki da- atawessinan; *gegapi ki ga- bakade gaie kin*. Thou oughtst not to sell out all the pork; by and by thou wilt starve thyself.

Nibwakaiegoban, kawin ki da-gimodissinawag nind opinimag nin kitiganing*. If you were prudent, (honest,) you would not steal my potatoes in my field.

Kawin nin da-atawessinag nin bebejigoganjimag, kitimagisi-ssiwan. I would not sell my horses, were I not poor.

PERFECT TENSE.

Nongom ki da-gi-ijamin kimissenan, osam dash kissinamagad, sogipo gaie. We would have gone

to-day to see our sister, but it is too cold, and it snows.

Kawin aw anishinabe ki da-gi-apenimossinan, osam waiejin-geshki. Thou oughtst not to have relied on that Indian, he is too deceitful.

* See Remark 8. p. 119.

Debendjiged ki Kije-Manitom eta enigokodeeian apenimon, kego dash gwetch awiia bemadisid apenimoken. Trust in the Lord thy God only from all thy heart, but don't trust much in anybody living on earth.

Ijakan aw aiakosid inini, jawenim, geget kitchi kotagito. Go to that sick man, be charitable to him, he suffers much indeed.

O gad-atawenan od opwaganan, kego dash o moshweman o gad-atawessinan; nind ina aw anishinabe . I say to that Indian thus: Let him sell his pipe, but let him not sell his handkerchief.

Ijadanig anishinabeg awi-gagikimangwa; kego dash atawewinini nongom ijassida. Let us go to the Indians to preach to them, (to exhort them,) but let us not go today to the trader.

Enishinabewiieg, kego gimodikegon opinig kitiganing; ki gad-animisim. Ye Indians, don't steal potatoes in the field you will be punished for it.

O gad-ashangenawan kokoshan, pakwejiganan gaie. Let them give pork and flour, (for food, not for sale, etc.)

PARTICIPLES.

PRESENT TENSE.

Kawin wika nin ga-wanenimassig epenimodjig niiaw, kaginig nin ga-widokawag; ikito Debeniminang. I will never forget those who trust in me, I will always assist them, saith the Lord.

Epenimod anishinaben, naningim waiejima; Kije-Maniton dash epenimod, ka wika waiejimassi. He

that trusts in man, is often deceived but he that trusts in God, is never deceived. *Apitchi matchi dodam aw masinitchiganan menitoked*. *Enamiassigog mi igiw menitokedjig masinitchiganan*.

He that adores an image, (idol,) does exceedingly wrong. Pagans (heathen) are those who adore images, (idols.)

IMPERFECT TENSE.

Nibiwa enamiadjig gwetch epenimossigobanig kiiáw, *Debenimiiang*, *nongom anwenindisowag*. Many Christians who did not much trust in thee, O Lord, are now repenting.

Winawa epenimopanig anishinaben, *nongom ágatchiwag gi-waiejimindwa*. Those who trusted in man are ashamed now,
because they were deceived.

Kinawa wika etawangessiwegoban joniia, *ki kitchi jawenda-gosim*. You who never borrowed any money, you are very happy.

PERFECT TENSE.

Kinawa wika ga-apenimossiweg joniia, *osawa joniia gaie*, *geget ki kitchi danim*, *ki jawendagosim gaie* . You who never put your trust in silver and gold, you are truly rich and happy.

Aw ikwe ga-anokid akikon, *o ga-bi- nanan*. The woman that ordered a kettle, may come and fetch it.

PLUPERFECT TENSE.

Igiw ga-manitokepanig masininin, *nongom meshkwat Kije-Maniton eta o gad-anokitawawan*. Those that had worshipped images (idols) before, shall now in return serve God only.

Kinawa ga-apenimoiegoban aw inini, *gi-bwa-kikenimeg*,
ki wabandanawa nongom, *gi-gíwanimigoieg*. You who had trusted in that man before you knew him, you see now that you have been belied, (deceived.)

FUTURE TENSE.

Aw ged-atawangessig wika joniian, weweni dash tchi anokid, ta-mino-bimadisi; *aw dash nibiwa ged- atawanged joniian, mojag ta-ánimendam*. He who never shall borrow money, but shall be industrious, (work well,) shall live well, (contented,) but he who shall borrow much money, shall always be troubled in his mind.

Awenenag igiw ged-ashangedjig nongom pakwejiganan? Who are those that shall give bread (to eat) to-day.

V. DUBITATIVE CONJUGATION.

INDICATIVE MOOD.

PRESENT TENSE.

SINGULAR.

AFFIRMATIVE FORM.	NEGATIVE FORM.
Nind apenimonadog, I trust perhaps	*Kawin ssinadog*,
in him *kid apenimonadog*,	*Kawin ssinadog*,
od apenimonadogenan,	*Kawin ssinadogenan*,
nind apenimominadog,	*Kawin ssiminadog*,
kid apenimomwadog,	*Kawin ssimwadog*,
od apenimonawadogenan,	*Kawin ssinawadogenan*.

PLURAL.

Nind apenimonadogenag, I trust perhaps in them,	*Kawin ssinadogenag*,
kid apenimonadogenag,	*Kawin ssinadogenag*,
od apenimonadogenan,	*Kawin ssinadogenan*,
nind apenimominadogenag,	*Kawin ssiminadogenag*,
kid apenimomwadogenag,	*Kawin ssimwadogenag*,
od apenimonawadogenan,	*Kawin ssinawadogenan*.

The perfect tense is formed by prefixing *gi-* to the verb, as: *Nin gi-apenimonadog*, . . .

PLUPERFECT TENSE. *

SINGULAR AND PLURAL.

Gonima gi-apenimowàmban, I had perhaps trusted in him, (them,)	*Kawin ssiwàmban*,

Gonima gi-apenimówamban, *Kawin ssiwamban*,
Gonima gi-apenimogoban, *Kawin ssigoban*,
Gonima gi-apenimowángiban, *Kawin siwàngiban*,
we h
perhaps trusted in him, (them,). . .
Gonima gi-apenimówangoban *Kawin ssiwangoban*,
we perhaps trusted in him, (them,) . . .
Gonima gi-apenimowegoban, *Kawin ssiwegoban*,
Gonima gi-apenimogwaban, *Kawin ssigwaban*.

* See second *Note*, p. 142.

Form the *future* tense after the *present* by prefixing *gad-* to the verb, as : *Nin gad-apenimonadog*, . . .

SUBJUNCTIVE MOOD.

PRESENT TENSE.

SINGULAR AND PLURAL.

Epenimowànen, that I perhaps trust in him, (them,)	*ssiwànen*,
epénimowanen,	*ssiwanen*,
epenimogwen,	*ssigwen*,
epenimowàngen,	*ssiwàngen*,
epenimowangen,	*ssiwangen*,
epenimowegwen,	*ssiwegwen*,
epeniniowagwen,	*ssiwagwen*.

PERFECT TENSE.

SINGULAR AND PLURAL.

Ga-apenimowànen, that I perhaps have trusted in him, (them,)	*ssiwànen*,

Etc., after the above present tense.

PLUPERFECT TENSE.

SINGULAR AND PLURAL.

Apenimowàmbánen, if I had perhaps trusted in him, (them,)	*ssiwàmbánen*,
apénimowambanen, if thou hadst perhaps trusted in him (them,)	*ssiwambanen*,
apenimogobanen, if he perhaps trusted in him, (them,)	*ssigobanen*,
apenimowàngibanen,	*apenimowegobanen*,
apenimowangobanen,	

apenimowagobanen,	*ssiwàngobanen, ssiwangobanen ssiwegobanen, ssiwagobanen.*

The *future* tenses to be formed after the *present*.

PARTICIPLES.

PRESENT TENSE.

SINGULAR AND *PLURAL*.

Nin epenimowànen, I who perhaps trust in him, (them,)
kin epenimowanen, thou who perhaps trust in him, (them,)
win epenimogwen, he who perhaps trust in him, (them,)
ninawind epenimowàngen, we who perhaps t. i. h., (them,)
kinawind epenimowangen, we who perhaps t. i. h., (them,)
kinawa epenimowegwen, you who perhaps t. i. h., (them,)
winawa epenimogwenag, they who perhaps t. i. h., (them,)
Nin epenimossiwànen, I who perhaps do not t. i. h. (them,) *kin epénimossiwanen*, thou who perhaps do not t. i. h., (them,) *win epenimossigwen*,
ninawind epenimossiwàngen, we who p. do not t. i. h. (them,)
kinawind epenimossiwangen, we who p. do not t. i. h. (them,)
kinawa epenimossiwegwen,
winawa epenimossigwenag,

IMPERFECT TENSE.

SINGULAR AND *PLURAL*.

Nin epenimowàmbánen, I who perhaps t. in him, (them,) *kin epénimowambanen*, thou who p. t. i. h., (them,) *win epénimogobanen*, *ninawind epenimowàngibanen*, we p. trusted in him, (them,)

kinawind epénimowangobanen, we p. trusted in him, (them,)
kinawa epenimowegobanen,
winawa epenimogobanenag,

Nin epenimossiwàmbánen, I who p. did not trust in him, *kin epénimossiwambanen*, thou who p. d. n. t. in h., *win epenimossigobanen*,

ninawind epenimossiwàngibanen, we who perhaps d. n. t. i. h., *kinawind epenimossiwangobanen*, we who perhaps d. n. t. i. h.,

kinawa epenimossiwegobanen,
winawa epenimossigobanenag.

The remaining tenses of these participles are to be formed after the above two, according to many preceding paradigms.

EXAMPLES ON THE V. DUBITATIVE CONJUGATION.

INDICATIVE MOOD.

PRESENT TENSE.

Kawin Kije-Maniton od apenimossinadogenan, *mi apitchi wendji-segisid*. He does probably not put his trust in God; that is the reason he fears so much.

Kawin abissiwag; *anishinaben od ijanawadogenan*. They are not at home; they probably are visiting the Indians, (on a visit to the Indians.)

Kid apenimomwadog niiaw, *ininiwidog*, *mi ganabatch wendji-nasikawiieg nongom*. Men, I suppose you place your confi-dence in me; that is perhaps the reason you come to me to-day.

PERFECT TENSE.

Kid inawemaganag ki gi-ijanadogenag pitchinago; *kawin sa kabe-gijig ki gi-wabamissinon*. Thou hast probably been to see thy relations yesterday; so I did not see thee all day.

Aw oshkinawe osam o gi-apenimonadogenan, kakina gego anisha tchi ondinamagad; kawin dash gi-anokissi. That young fellow relied perhaps too much on him, that

he would let him have all things for nothing; and so be did not work.

Kawin mashi o gi-ijassinadogenan mekatewikwanaien, panima wabang ganabatch o gad-ijanan. He has probably not yet been to see the Missionary; he will perhaps go to him tomorrow.

FUTURE TENSE.

Nin gi-agónabanig awassonago nind agimag wedi éjad aw anishinabe; *o ga-gimodinadogenan nind agiman*. I had hung up, the day before yesterday, my snow-shoes, there where that Indian is going; he will perhaps take my snow-shoes.

Ininiwidog, kawin nongom gwetch ki gad-apenimossimwadog niiaw, kawin sa wika ki babamitossinoninim . Men, you will now probably not put much confidence in me, because I never do what you ask me.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Kawin nin kikendansin daié-apenimowanen Debendjiged aiapitchi-kijewadisid, misi gego gaie kekendang. I know not whether I trust enough in the Lord who is so exceedingly merciful, and who knows all.

Endogwen aw inini epenimogwen niiaw; *kawin gwaiak*
nin kikenimigossi. I doubt whether that man has any confidence in me; he does not know me well.

Namándj ejitchigegwen, ejagwen ossan, gonima gaie ejassigwen. I don't know what he is doing, and whether he goes to his father, or not.

PERFECT TENSE.

Kawin ki kikenimissinon ga-ijáwanen aw aiákosid inini; *endogwen gaie John ga-ijagwen*. I do not

know whether thou hast been to that sick man; and I do not know whether John has been.

Kawin nin kikenimassi ga-apenimogwen kiiaw gi-kitimagisid. I don't know whether he had recourse to thee, when he was poor.

Endogwén ga-apenimowagwen kiawiwan gi-akosiwad. I don't know whether they had recourse to you when they were sick.

PLUPERFECT TENSE.

Gimodissiwambanen mandaminag kitiganing, ki da-gi-ashá-min nongom pakwejigan. Hadst thou not stolen corn in the field, (as I understood,) I would have given thee now some bread, (or, flour.)

Apenimossiwambanen kiiaw, nissai, tchi widokawiian, kawin nin da-gi-madjitassin iw anokiwin; kego nongom nagajishi-ken. Had I not relied on thee, brother, that thou wouldst help me, I would not have commenced that work; do not now forsake me.

FUTURE TENSE.

Namándj minik ged-atáwegwen kitchi moshwen aw atawewi-nini , osam sa o sanagagiman. I don't know how many shawls that merchant shall sell; he sells them much too high, (dear.)

Kishpin apitchi kitimagisid, mi api ganabatch ged-apenimog-wen kiiawiwan, tchi jawenimeg minawa. When he becomes very poor, then perhaps he will have recourse to you, that you might do him charity again.

PARTICIPLES.

PRESENT TENSE.

Kinawa ketchi-apenimowegwen niiaw, wegonen ge-iji-gashki-towàmbánen tchi dodonagog? You who have perhaps much confidence in me, what would I be able to do for you?

Kin aiápitchi-apénimowanen aw inini, ki ga-kitchi-waiéjimigo ningoting. Thou who trustest so much

in that man, (as I heard,) thou shalt be once much deceived.

Kinawa ejáwegwen mojag aiákosidjig, ki ga-jawenimigowa Jesus dibakonige-gijigak, kishpin win wendji-dodameg. You who visit frequently the sick, (as I understood,) Jesus will be merciful to you on the day of judgment, if you do it for his sake.

IMPERFECT TENSE.

Nin gwaiak epenimossiwambanen kiiaw, Debenimiian, ki pagossenimin tchi bonigidetawiian; weweni nin wi-apenimon kiiaw nongom. I who did perhaps not perfectly trust in thee, O Lord, I beseech thee forgive me; henceforth I will perfectly trust in thee.

Mamig oshkinaweg, endasso-gijigadinig ejágobanenag etage-shkinidjin, nongom ka wika od ijassinawan. These young fellows who associated, every day before, with card-players, (as I heard,) now never go to them.

PERFECT TENSE.

Awegwen aw ga-bi-atawangegwen jéba nin bebejigoganjiman, kawin nin gi-wabamassi. I don't know who was the person that came this morning to borrow my horse, I did not see him.

Kin wika gwetch ga-apénimossiwanen niiaw, ki kikenim na eji-sagiinan, eji-kitimageniminan gaie? Thou, who perhaps hast never put much confidence in me, dost thou know how I love thee, and how I pity thee?

Awegwenag ga-ashangegwenag pakwejiganan, kokoshan gaie. Geget mino dodawawag mamig anishinabeg bekadedjig. I do not know who are those that distributed flour and pork. A good work indeed is done to these starving Indians.

FUTURE TENSE.

Ninidjanissidog, awegwen ge-wi-ijagwen wabang omishomi-ssan, weweni nongom o ga-wabandan o masinaigan. Children, whoever wishes to go to-morrow to visit grand-father, must well study to-day his book, (his lesson.)

Awegwen ge-migiwegwen naningim joniian, minik ejigashkitod, mi sa, ketimagisidjig tchi mino

dodawindwa, *apitchi kitchi daniwin o ga-mikán gijigong*. Whoever shall often give money, as much as he can, with the intention to do good to the poor, shall find an immense treasure in heaven.

Namándj api ged-ijássiwanen wika etagedjig, *menikwedjig gaie*. I don't know when the time will come, when thou shalt not associate any more with card-players and drinkers.

VI. CONJUGATION.

To this Conjugation belong all the verbs transitive or active, inanimate. The object, upon which acts the subject of these verbs, is always comprised in the verb; as: *Nin wabandan*, does not mean only, I see; but, I see it, (some inanimate object. See page 18.)

All the verbs of this Conjugation end in *n*, (*an*, *en*, *in*, *on*,) at the first person singular, present, indicative; and likewise so at the characteristical third person.

Here are a few verbs belonging to this Conjugation.

1st. person.	3rd. person.
Nin débwetan, I believe it,	*o debwetan*,
Nin kikéndan, I know it,	*o kikendan*,
Nin minikwén, I drink it,	*o minikwen*,
Nind apándjigen, I eat it with some other thing,	*od apandjigen*.
Nin mídjin, I eat it, (some in, obj.,)	*o midjin*,
Nind agwín, I put it on, (clothing,)	*od agwin*,
Nin bidon, I bring it,	*o bidon*,
Nin bíton, I wait for it,	*o biton*.

NOTE. In the paradigm this final *n*, is placed among the terminations, because it does not always remain with the verb.

INDICATIVE MOOD.

PRESENT TENSE.

SINGULAR.

AFFIRMATIVE FORM.	NEGATIVE FORM.
Nin wabandan, I see it	*Kawin nsin*, *
ki wabandan,	*Kawin nsin*,
o wabandan,	*Kawin nsin*,
wabandam, they see it, (on le voit,)	*Kawin nsim*, one sees it, †
nin wabandamin,	*Kawin nsimin*,
ki wabandanawa,	*Kawin nsinawa*,
o wabandanawa,	*Kawin nsinawa*.

PLURAL.

Kawin nin wábandanan, I see them, (in. obj.)	*Kawin nsinan*,
ki wabandanan,	*Kawin nsinan*,
o wabandanan,	*Kawin nsinan*,
nin wabandamin,	*Kawin nsimin*,
ki wabandanawan,	*Kawin nsinawan*,
o wabandanawan,	*Kawin nsinawan*.

IMPERFECT TENSE.

SINGULAR.

Nin wabandanaban, I saw it,	*Kawin nsinaban*,
ki wabandanaban,	*Kawin nsinaban*,
o wabandanaban,	*Kawin nsinaban*,
nin wabandaminaban,	*Kawin nsiminaban*,

ki
wabandanawaban, *Kawin nsinawaban,*
o
wabandanawaban, *Kawin nsinawaban.*

* See *Remark* p. 160. † See *Remark* p. 92.

PLURAL.

Nin wabandanabanin, I saw them, (in. objects,) *ki wabandanabanin*, *o wabandanabanin*, *nin wabandaminabanin*, *ki wabandanawabanin*, *o wabandanawabanin*, *Kawin nsinabanin*, *Kawin nsinabanin*, *Kawin nsinabanin*, *Kawin nsiminabanin*, *Kawin nsinawabanin*, *Kawin nsinawabanin*.

PERFECT TENSE.

SINGULAR.

Nin gi-wabandan, I have seen it, *ki gi-wabandan*, *o gi-wabandan*, *Kawin nsin*, *Kawin nsin*, *Kawin nsin*.

Etc., after the above present tense.

PLURAL.

Nin gi-wabandanan, I have seen them, *ki gi-wabandanan*, *o gi-wabandanan*, *Kawin nsinan*, *Kawin nsinan*, *Kawin nsinan*.

Etc., after the present tense.

PLUPERFECT TENSE.

SINGULAR.

Nin gi-wabandanaban, I had seen it, *Kawin nsinaban*,

Etc., Singular and Plural, after the above imperfect tense.

Form the future tenses after the above present, as *Nin ga-wabandan, . . . Nin ga-wabandanan, . . . Nin-ga-giwabandan*.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

SINGULAR AND PLURAL.

Wabandamàn, because I see it, (them)
wabandaman,
wabandang,
wabandaming, (qu'on le (les) voit,)
wabandamàng,* because we see it, (them,)
wábandamang, because we see it, (them,)
wabandameg,
wabandamowad,

nsiwàn,
nsiwan,
nsig, *nsing*,
nsiwàng,
nsiwang,
nsiweg,
nsigwa.

PERFECT TENSE.

SINGULAR AND PLURAL.

Gi-wabandamàn, because I have seen it, (th.)

nsiwan.

Etc., as above in the present tense.

PLUPERFECT TENSE.

SINGULAR AND PLURAL.

Wábandamámban, † had I seen it, (th.)
wábandamamban,
wabandangiban,
wabandamingiban, (si on l'eut vu,)
wabandamàngiban, had we seen it,
wábandamangoban, had we seen it,
wabandamegoban,

wabandamowapan,

nsiwàmban, *nsiwamban*, *nsiwegoban*, *nsigoban*, *nsingiban*, *nsiwàngiban*, *nsiwangoban*, *nsigwaban*.

* See *Remark* 3. p. 46. See *Remark* 3, p. 116.

Form the two future tenses after the above present tense; as:

Ge-wabandamàn . . . Ge-gi-wabandamàn. . .

Form the two tenses of the conditional mood after the present and perfect tenses of the indicative; as: *Nin da-wabandan*, I would see it, (or, I ought to see it,). . . *Nin da-wabandanan*, I would see them, . . . *Nin da-gi-wabandan*, I would have seen it, etc. .

IMPERATIVE MOOD.

Wábandan, see it, (them,)
wabandamokan, see it, (them,)
o ga-wabandan, let him see it,
o ga-wabandanan, let him see them,
wabandanda, let us see it, (them,)
wabandamog, see it, (them,)
o ga-wabandanawa, let them see it,
o ga-wabandanawan, let them see them,

Kego ngen,
Kego ngen,
Kego nsin,
Kego nsinan,
Kego nsida,
Kego ngegon,
Kego nsinawa,
Kego nsinawan.

PARTICIPLES.

PRESENT TENSE.

SINGULAR AND PRESENT.

Nin waiábandamàn, I who see it, (them,)
kin waiábandaman, thou who seest it, (them,)
win waiabandang, he who sees it, (them,)
waiabandaming, (ce que l'on voit,)
ninawind waiabandamàng, we who see it , (them,)
kinawind waiabandamang, we who see it , (them,)
kinawa waiabandameg, you who see it, (them,)

winawa waiabandangig, they who see it, (them,)

Nin waiabandansiwàn, I who do not see it, (them,)

kin waiabandansiwan, thou who dost not . . .

win waiabandansig, he who does not see it, (them,)

waiabandansing, (ce qu'on ne voit pas,)

ninawind waiabandansiwàng, we who don't see . . .

kinawind waiabandansiwang,

kinawa waiabandansiweg, you who don't see it, (them, *winawa waiabandansigog*, they who don't . . .

IMPERFECT TENSE.

SINGULAR AND PLURAL.

Nin waiabandamàmban, I who saw it, (them,)
kin waiabandamamban,
win waiabandangiban,
waiabandamingiban, (ce qu'on voyait,)
ninawind waiabandamàngiban, we who saw it, (them,)
kinawind waiabandamangoban, we who saw it, (them,)
kinawa waiabandamegoban,
winawa waiabandangibanig,

Nin waiabandansiwàmban, I who did not see it, (them,)
kin waiabandansiwamban,
win waiábandansigoban,
waiabandansingiban, (ce que l'on ne v. pas,)
ninawind waiabandansiwàngiban, we who d. not see it, (them,)
kinawind waiabandansiwangoban, we who d. not see it, (them,)
kinawa waiabandansiwegoban,
winawa waiabandansigobanig,

After these two tenses all the others of these participles are formed; as: *Nin ga-wabandamàn*, . . . *Nin ga-wabandamámban*, . . . *ga-wabandamàn*, etc. . . .

REMARK. 1. The verb, *nind aian*, I have it, makes an exception from the above paradigm in the third persons of the subjunctive mood and the participles; as follows

AFFIRMATIVE FORM.	NEGATIVE FORM.
SUBJUNCTIVE MOOD.	
PRESENT TENSE.	
SINGULAR AND PLURAL.	
Aiád, because he has it, (them,)	*ssig*,
aiáng, because one has it,	*ssing*,
aiáwad, because they have it,	*ssigwa*.
PLUPERFECT TENSE.	
SINGULAR AND PLURAL.	
Aiápan, had he had it, (them,)	*ssigoban*,
aiawapan, had they, .	*sigwaban*.
PARTICIPLES.	
PRESENT TENSE.	
SINGULAR AND PLURAL.	
Eiád, who has it, (them,)	*ssig*,
eiádjig, who have it, (them,)	*ssigog*.
IMPERFECT TENSE.	
SINGULAR AND PLURAL.	
Eiápan, who had it, (them,)	*ssigoban*,
eiapanig, who had it, (them,)	*ssigobanig*.

In all the moods, tenses and persons, not mentioned here above, this verb is exactly conjugated after *Nin wabandan*.

Remark. 2. All the verbs of this Conjugation, ending in *an*, are exactly conjugated after the preceding paradigm, *Nin waban-dan*. But the verbs ending in *en*, *in*, and *on*, undergo a little difference in some moods and tenses. We shall point out here this difference. The moods and tenses which are not mentioned in the following paradigm, are conformable to the above paradigm, *Nin wabandan*.

We take the verb, *Nin ságiton*, I like it, for an example; but the verbs *in*, *en*, and *in*, are conjugated exactly like those in *on*.

In the Affirmative form the whole indicative mood of *Nin sagiton*, is exactly conjugated as in *Nin wabandan*.

But in the Negative form you have to remember, that in the terminations of this form, the letters *ns* in the preceding para-digm, are always changed into *ss*, for the verbs in *en*, *in*, and *on*. So, for instance, you say: *Kawin nin wabandansin*; change this *ns* into *ss*, for the verb, *Nin sagiton*, and you will have: *Kawin nin sagitossin*. And so on, always changing *ns* into *ss*. This is the only little difference between *Nin wabandan* and *Nin sagiton*, etc., for the whole indicative mood. But in the subjunctive mood there is some more discrepance; as you see here below.

AFFIRMATIVE FORM.	NEGATIVE FORM.
SUBJUNCTIVE MOOD.	
PRESENT TENSE.	
SINGULAR AND PLURAL.	
Sagitoiàn, because I like it, (them,) *in*. objects, *sagitoian*,	*sagitod* ,

sagitong, (qu'on l'aime,)
sagitoiàng, because we like . .
sagitoiang, because we like . .
sagitoieg,
sagitowad,

ssiwàn
,
ssiwan
, ssig,
ssing,
ssiwàn
g,
ssiwan
g,
ssiweg
,
ssigwa
.

PERFECT TENSE.

SINGULAR AND PLURAL.

Gi-sagitoiàn, as I have liked it, (them,) *ssiwàn*.

Etc., after the above present tense.

PLUPERFECT TENSE.

SINGULAR AND PLURAL.

Sagitoiàmban, had I liked it, (them,) *ssiwàmban*,
sagitoiamban, *ssiwamban*
sagitopan, *, ssigoban*,
sagitongiban, (si on l'eût aimé,) *ssingiban*, *ssiwangiban*,
sagitoiángiban, had we liked it, (them,) *ssiwangoban*,
sagitoiangoban, had we liked it, (them) *ssiwegoban*,
sagitoiegoban, *sagitowapan*, *ssigwaban*.

The future tenses to be formed after the present.

IMPERATIVE MOOD.

Sagiton, like it, (them) *Kego ken*,
sagitokan, like it, (them) *Kego ken*,
ga-sagiton, let him like it, *Kego ssin*,
ga- sagitonan, let him like them, *sagitoda*, let us like it, (them,) *sagitoiog*, like it, (them,) *sagitog*, like it, (them,) *ga-sagitonawa*, let them like it, *ga-sagitonawan*, let them like them *Kego ssinan*, *Kego ssida*, *Kego kegon*, *Kego kegon*, *ssinawa*, *ssinawan*.

PARTICIPLES.

PRESENT TENSE.

SINGULAR AND PLURAL.

Nin saiagitoiàn, I who like it, (them,)
kin saiagitoian, thou who likest it, (them,)
win saiagitod, he who likes it, (them,)
saiagitong, what one likes,
ninawind saiagitoiàng, we who like it, (them,) *kinawind saiagitoiang*, we who like it, (them,)
kinawa saiagitoieg, you who like it, (them,)
winawa saiagitodjig, they who like it, (them.)

Nin saiagitossiwàn, I who don't like it, (them,) *kin saiagitossiwan*, thou who dost not like . . .
win saiagitossig, he who does not like it, (them,) *saiagitossing*, what one does not like,
ninawind saiagitossiwàng, we who don’t . . .. *kinawind saiagitossiwang*,
kinawa saiagitossiweg, you who don't like, *winawa saiagitossigog*, they who . . .

IMPERFECT TENSE.

SINGULAR AND PLURAL.

Nin saiagitoiàmban, I who liked it, (them,)
kin saiagitoiamban, thou who likedst it, (them,) *win saiagitopan*, he who . . .

saiagitongiban, (ce qu'on aimait,)

ninawind saiagitoàngiban, we who liked . . .
kinawind saiagitoiangoban, we who liked . . .
kinawa saiagitoiegoban, you who liked . . .
winawa saiagitopanig, they who . . .

Nin saiagitossiwàmban, I who did not like it, (them,) *kin saiagitossiwamban*, thou who didst not like . . .
win saiagitossigoban, he who did not . . .
saiagitossingiban, what one did not like, *ninawind saiagitossiwàngiban*, we who did not . . . *kinawind saiagitossiwangoban*, we who did not . . .
kinawa saiagitossiwegoban, you who did . . .
winawa saiagitossigobanig, they who . . .

Form after these two tenses all the others of these participles.

Exactly as the verb, *Nin sagiton*, are conjugated the verbs which we call personifying. (See page 85.) They all end in *on*. These verbs personify inanimate things, that is to say, they represent them as doing actions, which only persons or other living beings can do. F. i. *Kid ikitowin nin nibwakáigon*. Thy word makes me wise.
Anamiewin nin ginaamagon matchi dodamowin. Religion for-bids me bad actions.
Kitchi akosiwin ki gi -odissigomin. A great sickness has come to us, (has visited us.)
Nitam batadowin kakina anishinabeg o gi-inigaigonawa. The first sin has injured all men, (all mankind.*)

Here are some moods and tenses of these verbs, only exempli gratia.

* See other Examples on page 86.

AFFIRMATIVE FORM. NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

SINGULAR

Nind odissigon, it comes to me, *kid odissigon*, it comes to thee, *od odissigon*, it comes to him, *Kawin ssin*, *Kawin ssin*, *Kawin ssin*,

nind odissigomin, it comes to us, *kid odissigonawa*, it comes to you, *od odissigonawa*, it comes to them, *Kawin ssimin*, *Kawin ssinawa*, *Kawin ssinawa*.

PLURAL.

Nind odissigonan, they come to me, (in. obj.) *kid odissigonan*, they come to thee, *od odissigonan*, they come to him, *kid odissigonawa ban*, *od odissigonawa ban*,

nind odissigomin, they come to us,

kid odissigonawan, they come to you,

od odissigonawan, they c. to them,

IMPERFECT TENSE.

SINGULAR

Nind odissigonaban, it came to me, *kid odissigonaban*, it came to thee, *od odissigonaban*, it came to him,

nind odissigominaban, etc. .

Kawin ssinan,

Kawin ssinan,
Kawin ssinan,
Kawin ssimin,
Kawin ssinawan,
Kawin ssinawan.

Kawin ssinaban,
Kawin ssinaban,
Kawin ssinaban,
Kawin ssiminaban,
Kawin ssinawaban,
Kawin ssinawaban.

PLURAL.

Nind odissigonabanin, they came to me, *Kawin ssinabanin*,

(in. obj.)

kid odissigonabanin, they came to thee, *Kawin ssinabanin*.

Etc. . . Etc. .

SUBJUNCTIVE MOOD.

PRESENT TENSE.

SINGULAR AND PLURAL.

Odissigoiàn, if it comes (they come) to me, *odissigoian*, if it comes (they come) to thee, *odissigod*, if it comes (they come) to him, *odissigoiàng*, if it comes (they come) to us, *odissigoiang*, if it comes (they come) to us, *odissigoieg*, if it comes (they come) to you, *odissigowad*, if it comes (they come) to them, Etc. . . Etc... *ssiwàn*, *ssiwan*, *ssig*, *ssiwàng*, *ssiwang*, *ssiweg*, *ssigwa*.

PARTICIPLES.

PRESENT TENSE.

Nin wedissigoiàn, I to whom it comes, (they come,)

kin wédissigoian, thou to whom it comes, (they come,)

win wedissigod, he to whom it comes, (they come,)

ninawind wedissigoiàng, we to whom it comes, (they come,)

kinawind wédissigoiang, we to whom it comes, (they come,)

kinawa wedissigoieg, you to whom it comes,
(they come,)
winawa wedissigodjig, they to whom it comes,
(they come.)

Nin wedissigossiwàn, I to whom it does (they do) not come, *kin wedissigóssiwan*, thou to whom it does (they do) not come, *win wedissigossig*, he to whom it does (they do) not come, *ninawind wedissigossiwàng*, (we to whom it does *kinawind wedissigossiwang*, (they do) not come,) *kinawa wedissigossiweg*, you to whom it does (they do) n. c., *winawa wedissigossigog*, they to whom it does (they do) n. c., Etc. . . etc. . .

REMARK. The formation of these personifying verbs is easy. You have only to add the letter *n* to the first person singular present, indicative, of the passive voice in the IV. Conjugation, (page 224,) and you form these verbs.

EXAMPLES.

1st. *PERSON PASSIVE VOICE, PERSONIFYING VERBS.*

Nin wábamigo, I am seen, *nin wabamigon*, it sees me.
Nin nissigo, I am killed, *nin nissigon*, it kills me.
Nin ganónigo, I am spoken to, *nin ganonigon*, it speaks to me. *Nin nishkimigo*, I am made angry, *nin nishkimigon*, it makes me angry.
Nin ságiigo, I am loved, *nin ságiigon*, it loves me.
Nin nópinanigo, I am followed, *nin nópinanigon*, it follows me. *Nind ánwenimigo*, I am reproached, *nind ánwenimigon*, it reproaches me.
Nin jingénimigo, I am hated, *nin jingénimigon*, it hates me.
Nin kikenimigo, I am known, *nin kikenimigon*, it knows me.
Etc. . . etc. . .

VI. DUBITATIVE CONJUGATION.

INDICATIVE MOOD.

PRESENT TENSE.

SINGULAR.

AFFIRMATIVE FORM.	NEGATIVE FORM.
Nin wabandanadog, I see it perhaps,	*Kawin nsinadog*,
ki wabandanadog,	*Kawin nsinadog*,
o wabandanadog,	*Kawin nsinadog*,
nin wabandaminadog,	*Kawin nsiminadog*,
ki wabandanawadog,	*Kawin nsinawadog*,
o wabandanawadog,	*Kawin nsinawadog*.

PLURAL.

Nin wabandanadogenan, I see them perhaps, (in. objects,)	*Kawin nsinadogenan*,
ki wabandanadogenan,	*Kawin nsinadogenan*,
o wabandanadogenan,	*Kawin nsinadogenan*,
nin wabandaminadogenan,	*Kawin nsiminadogenan*,
ki wabandanawadogenan,	*Kawin nsinawadogenan*,
o wabandanawadogenan,	*Kawin nsinawadogenan*.

The perfect and the future tenses are formed after the above present, by prefixing to the verb *gi-*, *ga-*, *ga-gi-*.

PLUPERFECT TENSE.*

Gi-wabandamowàmban, I had perhaps seen it, (them,)	*Kawin nsiwamban*,

gi-wabandamowamban, *gi-wabandamogoban*, *gi-wabandamowàngiban*, we had p . . . , *gi-wabandamowangoban*, we had p . . , *gi-wabandamowegoban*, *gi-wabandamogwaban*,

Kawin nsiwamban, *Kawin nsigoban*, *Kawin nsiwangiban*, *Kawin nsiwangoban*, *Kawin nsiwegoban*, *Kawin nsigwaban*.

* See second note, p. 142

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Waiabandamowànen,* whether I see it, (them,) *nsiwànen*,
wáiabandamowanen, *nsiwanen*,
waiabandamogwen, *nsigwen*,
waiabandamowàngen, (whether we see *nsiwàngen*, *wáiabandamowangen*, it, (them,)) *nsiwangen*, *waiabandamowegwen*, *nsiwegwen*,
waiabandamowagwen, *nsiwagwen*.

PERFECT TENSE.

Ga-wabandamowànen, whether I have seen it, (them,) *nsiwànen*.
Etc., after the above present tense.

PLUPERFECT TENSE.

Wabandamowàmbánen, if I had seen it, *wábandamowambanen*, *wabandamogobanen*, *wabandamowàngibanen*,(if we had seen *wábandamowangobanen*, it (them,) *wabandamowegobanen*, *wabandamowagobanen*, *nsiwàmbánen*, *nsiwambanen*, *nsigobanen*, *nsiwàngibanen*, *nsiwangobanen*, *nsiwegobanen*, *nsiwagobanen*.

Form the future tense after the present; as *Ge-wabandamowànen*, . . .*

*See *Remark* at the end of this paradigm.

PARTICIPLES.

PRESENT TENSE.

Nin waiabandamowànen, I who perhaps see it, (them,) *kin waiabandamowanen*, thou who perhaps s. it. (them,) *win waiabandamogwen*,
ninawind waiabandamowàngen, we who perhaps see it. (them,)
kinawind waiábandamowangen, we who perhaps see it. (them,)
kinawa waiabandamowegwen,
winawa waiabandamogwenag.

PRESENT TENSE.

Nin waiabandansiwànen, I who p. don't see it, (them,) *kin waiabandansiwanen*, thou who p. don't see it, (them,) *win waiabandansigwen*,
ninawind waiabandansiwàngen, we who p. don't see it, (them,)
kinawind waiábandansiwangen, we who p. don't see it, (them,)
kinawa waiabandansiwegwen,
winawa waiabandansigwenag.

IMPERFECT TENSE.

Nin waiabandamowàmbanen, I who perhaps see it,(them,) *kin waiabandamowambanen*, thou who p. see it, (them,) *win waiabandamogobanen*,
ninawind waiabandamowangibanen, we who p. s. it, (them,)
kinawind waiábandamowangobanen, we who p. s. it, (them,)
kinawa waiabandamowegobanon,

winawa
waiabandamogobanenag,
Nin waiabandansiwambanen, I who did p. n. s. it, (them,)
kin waiábandansiwambanen, thou w. d. p. n. s. it, (them,)

win waiabandansigobanen,
ninawind waiabandansiwangibanen, we who. . .
kinawind waiábandansiwangobanen, we who. . .
kinawa
waiabandansiwegobanen,
winawa
waiabandansigobanenag.
Form the other tenses after these two.

REMARK. Respecting the verbs ending in *en*, *in* and *on*, (page 349,) you will please remember, that in all the cases where the verbs ending in *an*, take the syllable *mo* in the Dubitative Conjugation, this syllable is taken out, for the verbs ending in *en*, *in*, and *on*. So you say: *Waiabandamowánen*, *waiabanda-mogwen*, etc... but you will not say: *Saiagitomowànen*, *saiagitomogwen*; but: *Saiagitowànen*, *saiagitogwen*; and so forth, always taking out the syllable *mo*, for the verbs in *en*, *in*, and *on*.

EXAMPLES ON THE WHOLE VI. CONJUGATION.

INDICATIVE MOOD.

PRESENT TENSE.

Bejig eta wakaigan nin wabandan, *kawin nij nin wabandansi-nan*. I see only one house, I don't see two. *Nin bitomin nabik-wan tchi bagamassing*. *Kawin nin kikendansimin api ge-dagwishinomagadogwen*. We are waiting for the vessel to come in. We don't know when it shall arrive.

O debwetanadog dajindiwin ga-nondang pitchinago; *gaie ogow ikwewag o debwetanawadog*. He probably believes the calumny he heard yesterday and these women, I think, also believe it.

Aw kwiwisens kawin gego o kikendansinaban badawishing oma, nongom dash weweni o wabandan masinaigan. This boy knew nothing when he came here, but now he reads well.

Nin kitchi sagitominabanin masinaiganan ga-wanitoiàng. We liked very much the books we have lost. (The person spoken to not included.)

Mokodássowinini nibiwa od ojitonabanin apabiwinan, *adopowinan gaie*, *bibonong*; *nongom dash mojag akosi*. The joiner made many benches and tables, last winter; but now he is always sick.

PERFECT TENSE.

Ki gi- giwéwidonan na anokásowinan? *Bejig eta nin gi-giwewi - don*; *nij dash kawin mashi nin gi-aiossinan*. Hast thou carried back the tools? I have carried back (returned) one only; but the other two I have not yet used.

Nin gwinawabandan wiiass oma ga- ateg; *animosh o gi-bigimo-dinadog*. I cannot find (I miss) the meat that was here; I sup-pose a dog has stolen it away.

Anotch matchi ijitchigewinan ki gi-webinanawan jaigwa, *giwa-shkwebiwin gaie ki gi-bonitonawa*; *gaginawishkiwin dash ki gi-ishkonanawa*. You have already rejected many bad practises, you have also abandoned drunkenness; but the habit of telling lies you have retained.

PLUPERFECT TENSE.

Bwa dagwishinan oma, *nin gi-gish pinadominabanin iniw mokomanan*, *patakaiganan gaie* . We had bought these knives and forks, before thou camest to this place.

Nij masinaiganan jaigwa nin bejig dash kawin mashi nin gi-degijitossinaban, *api pandiged nishime* . I had already written two letters, but I had not quite finished another one, when my brother (sister) came in.

Nibinong bwa bi-giweiàng, Moningwanekaning gi-ijaiang, pijikiwag o gi-banadjitonawabanin nin kitiganinanin. Last summer cattle had destroyed our fields, (gardens,) before we came back from our journey to La-pointe.

FUTURE TENSE.

Weweni nin ga-ganawendanan Kije-Manito o ganasongewi-nan, kawin minawa ondjita nin ga-wi- bigobidossinan. I will faithfully keep the commandments of God, I will no more break them purposely.

Nin gad-atawemin nin wakaiganinanin oma, bekanakin dash odenang nin ga-gishpinadomin, kawin dash kitigan nin gad-ojitossimin. We will sell out our houses here, and we will buy others in the town, but we shall make no field, (garden.)

Kishime o ga-banadjitonadogenan masinaiganan nijikéwabid; awi-ijan. Thy little brother (sister) will perhaps spoil the books, as he (she) is alone; go to him, (her.)

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Ninidjaniss, kishpin gego dibádodaman, gonima gaie gego ojitoian, mikwenim Debendjiged misi gego waiábandang. My child, if thou art telling something, or doing something, remember the Lord who sees all.

Kishpin wa-aiámowanen gego, gagwedjimishin, ki gaminin. Bidádjimowin nwandamowegwen, kego pabige debwetange-gon. If thou perhaps wishest to have something, ask me, I will give it to thee. If you happen to hear reports, don't believe them immediately.

Jaigwa apitchi inendamog tchi bonitowad minikwewin, mi dash tchi odapinamowad minikwessi-masinaigansan. They already think firmly to give up (to abandon) drinking, and to take the pledge.

PERFECT TENSE.

Nin jawendagossimin nongom gi -webinamàng anishinábe-witchigewin, mi dash anamiewin gi-odapinamang. We are happy now, because we have rejected (abandoned) the Indian mood of living, and have taken religion.

Mi ganabatch wendji-dodamowad, ga-nondansiwagwen gagikwewin gi-anamiégijigádinig. They perhaps do that, because they probably have not heard the sermon last Sunday.

Kawin John keiabi ta-kitimagisissi, gá-bonitogwen ishkote-wabo. John will be no more poor now, because he has quitted ardent liquor, I understand.

PLUPERFECT TENSE.

Nawatch waiba mikamàngiban tchiman, mewija nin da-gi-dagwishinimin. Had we found a canoe sooner, we would have arrived long ago.

Minikwéssiwamban iw wenijishing mashkikiwabo, ginwenj ki da-gi-akos. Hadst thou not taken this good medicine, thou wouldst have been sick a long time.

Ningotchi bakan mikansiwegoban anokiwin, nin ki da-gi-mininim. Had you not found work elsewhere, I would have given you some.

FUTURE TENSE.

Wegonen iw ge-gashkitod enamiad, ga-nawendang ganasonge-winan? What shall the Christian obtain (earn) by keeping the commandments?

Ninidjanissidog, minik nwandameg gagikwewin anamie wiga-migong, mi iw mojag ge-mindjimendameg, mi iw ge-wanen-dansiweg wika. My children, the preaching you hear in the church, is the thing you should always keep in memory, and never forget.

SECOND FUTURE TENSE.

Ge-gi-kitigadameg Kije-Manito o kitiganing, enamiaieg, mi iw ge-mamaieg wedi, gi-ishkwa-

bimadisiieg aking. Whatever you shall have sown on the field of God, Christians, that you shall reap there, after your life on earth.

CONDITIONAL MOOD.

PRESENT TENSE.

Ki da-wanendanawa awa Debeniminang od ikitowin, kishpin wika nondansiweg gagikwewin. You would forget the word of the Lord, if you never heard sermons.

Nij jaigwa wakaiganan o da-dibendanan, nij gaie kitiganan o da-aianan aw inini, minikwessig. That man would already possess two houses, and would have two fields, (gardens,) if he did not drink.

Ki da-wabandan masinaigan, wendamitássiwanin. Thou oughtst to read when thou hast leisure time.

PERFECT TENSE.

Nibiwa masinaiganan nin da-gi-gishpinadonan, kawin dash gwetch nin gi-ojoniiamissi. I would have bought many books, but I had not much money.

Nisswi masinaiganan ki da-gi-odissigonan, abiiamban. Kimishome o gi-madjidonan. Three letters would have come to thee, (thou wouldst have received three letters,) hadst thou been at home. Thy uncle took them.

IMPERATIVE MOOD.

Weweni sagiton kid anamiewin, minotan anamie-gagikwewin, mino inabadjiton dash. Like well thy religion, Listen with pleasure to religious sermons, and make a good use of them.

Gijigado-masinaigan ojitokan, tchi kikendamàng gijigadon.

Please make a calendar, that we may know the days.

Kego wika gego gimodiken, ki wabamig sa aw gedibakonik. Never steal anything, because he who will judge thee, sees thee.

Nin nagadanan oma anind nind aiiman; *kego awiia o gamamossinan*. I leave here some of my things; let nobody take them away.

Ambe ijada, awi-wabandanda ga-ijiwebak Bethleheming.

Let us go, let us see what happened in Bethlehem.

Kego babamendansida matchi minawanigosiwin aking, tchi wanitóssiwang iw kagige minawanigosiwin gijigong. Let us not care for sinful pleasures on earth, lest we lose that everlasting joy in heaven.

Jingendamog maianadak, sagitoiog odapinamog gaie weni-jishing; kego missawendángegon bekanisid odaiim. Hate what is evil; like and accept what is good; don't covet the property of another person.

Ishkoteng o gad-apagitanawan o matchi masinaiganishiwan.

Let them throw into the fire their bad books.

PARTICIPLES.

PRESENT TENSE.

Jawendagossiwag waiabandangig waiabandameg, nwandan-gig gaie nwandameg. Happy are those who see what you see, and who hear what you hear.

Awegwen menotansigwen Kije-Manito od ikitowin, kawin geget o sagiassin Kije-Maniton. Whoever does not like to hear the word of God, he does not truly love God.

IMPERFECT TENSE.

Kawin nin debwetawassig winawa debadodangibanig ejiwe-badogwen odenang. I don't believe those who reported what happened in the village, (or town.)

Kin waiádandamamban nibiwa maianadak, kego iw bapish kikinowabandangen. Thou who sawest so many evil things, do not take any example on those things.

PERFECT TENSE.

Nin, ga-pisindamàn iw gigitowin, nin igo nin dibádjim; debwé-tawishig. I who have listened to that discourse, I do report; believe me.

Kawin bekanisidjig da-gagwedjimassiwag; *igiw sa ininiwag ga-wabandamogwenag matchi dodamowin, dagagwedjimawag*. Not others ought to be questioned; those men who have seen the ill doing, (as I understood,) ought to be called. *Jawenda-gosiwag ga-wabandansigog, anawi dash gi -debwetamog*. Blessed are they that have not seen, and yet have believed.

FUTURE TENSE.

Ge-mino- ganawendang od anamiewin ged-ako-bimadisid, kaginig gijigong ta-debisi. He who shall keep well his religion (be a good Christian) as long as he shall live, shall eternally be happy in heaven.

Ow kid inininim kija: *Igiw ge-minikwedjig ishkotewabo*,

2 A few Examples in regard.

AFFIRMATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Kawin win gego o wabandansin, ogwissan o wabandamini.

He sees nothing, his son sees it.

Kawin winawa o bi-nadissinawan masinaiganan, oshimeiwan sa o bi-nadimini. They don't come for the books,their brothers (sisters) come for them.

And so on in all the tenses

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Kishpin ossan wabandaminid ga-iji-anokinid, ta-minwendamon. When his father sees how he has worked, he will be contented. *Kishpin onigiigon* wabandaminid *minik ga-ojitonid, o gamini-gon gego*. When his parents see how much he has done, they will give him something.

Ge-bonitossigog gaie bishigwadisiwin, kawin wika weweni ta-anamiassiwag. I tell you beforehand: Those who shall drink ardent liquor, and those who shall not abandon impurity, will never be good Christians.

Awegwen ge-sagitogwen osam od aiiman waiabamadjin ketima-gisinidjin, kawin gaie win ta-jawenimassi. Whosoever shall like too much his things, (be avaricious,) when he sees a poor person, shall not find charity (mercy) himself.

To the second *third person*.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Win eta o kikendan, kawin ossaieian o kikendansinini. He only knows it; his brother knows it not.

Winawa geget o sagitonawa anamiewin, kawin dash onidjani-ssiwan o sagitossinini. They truly like religion, but their children don't like it.

Derived from the *present*.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Kishpin ogin odapinansinig iw waboian, win igo o gadodapi-nan. If her mother does not take that blanket, she will take it herself.

Kishpin onigiigon gego odapinansinig, anisha ta-gi-anokiwan. If his parents take no payment, they shall have worked for nothing.

PARTICIPLES.

PRESENT TENSE.

Mi sa witan waiabandaminidjin mojag masinaigan. It is his brother-in-law that is always reading, (looking in the book.)

Kawin win o dibendansin iw; *omishomissan mi iniw debenda-minidjin*. He does not own this; it is his grandfather that owns it.

And so in other tenses

VII. CONJUGATION.

In order to accommodate all the verbs of the *Otchipwe* language, we must establish three more Conjugations, for the unipersonal verbs; (see page 87.) One of these Conjugations will be for the unipersonal verbs ending in a vowel; the two others will be for those ending in a consonant.

To this VII. Conjugation then belong all the unipersonal verbs ending in a vowel. This vowel may be *a*, *e*, *i*, or *o*.

Here are a few verbs belonging to this Conjugation.

Kissná, it is cold, (speaking of the weather.)

Sasagá, it is full of brushes, or underwood.

Jibéia, there are no brushes, no underwood.

Ijinikáde, it is called, (some inanimate object.)

Ijitchigáde, it is made, constructed.

Dagonigáde, it is mixed with . . .

Kijáte, it is warm, (speaking of the weather.)

Até, there is of it; it is.

PARTICIPLES.

PRESENT TENSE.

Mi iniw onidjanissan gego kekendansinigon. This is his child that knows nothing, (or, these are his children that know nothing.)

Nibiwa win o dibendan aki; *widjikiwêian dash iniw gego debendansinigon*. He owns much land; it is his friend (brother) that owns none.

derived from the present.

Odjítchisse, it arrives, (speaking of a certain day or time.)

Dimí, it is deep, (a river, etc.)

Mashkawágami, it is strong, (a liquid.)

Miskwágami, it is red, (a liquid.)

Makatéwagami, it is black, (a liquid.)

Dagó, there is, it is.

Sógipo, it snows.

To this Conjugation also belong all the verbs which we call *Abundance-verbs*, (see p. 87,) which all end in *ka*, and are *unipersonal*. You will find a few of these verbs on the same page. And some of the *in*. *Numeral verbs*, which have only the *plural*, ending in *wan*. Some verbs of this Conjugation have only the third person singular, as: *Kissina*, *kijate*, *sogipo*, etc. Others have the third person *singular* and *plural*, as: *Ijinikade*, *ijinikadewan*; *até*, atéwan, etc.

AFFIRMATIVE FORM. NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Ijinikade, it is called,.....*Kawin ssinon*, *ijinikadewan*, they are called, (*in*. obj.)...*Kawin ssinon*.

IMPERFECT TENSE.

Ijinikadeban, it was called,.....*Kawin ssinoban*,
ijinikadebanin, they were called,.....*Kawin ssinobanin*.

Form the remaining tenses of the indicative after these two, as: *Gi-ijinikade*, . . .*Gi-ijinikadeban*, . . .*Ta-ijinikade*, . . .
Ta-gî-ijinikade, . . .

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Kishpin ijinikadeg, if it is called,
.....*ssinog*,
Kishpin ijinikadeg, if they are called,.....*ssinog*.

PERFECT TENSE.

Gi-ijinikadeg, because it has been called,
.....*ssinog*,
Gi-ijinikadeg, because they have been called,.....*ssinog*.

PLUPERFECT TENSE.

Ijinikadegiban, had it been called,
.....*ssinogiban*,
Ijinikadegiban, had they been called,
.....*ssinogiban*.

The future tenses are to be formed after the present, as:
Ged-ijinikadeg, . . . *Ge-gi-ijinikadeg*, . . .

The two tenses of the conditional mood are to be formed after the present and perfect tenses of the indicative, as: *Da-ijinikade*, it would be

called, ... *Da-giijinikade*, it would have been called, . . .

IMPERATIVE MOOD.

Ta-ijinikade, be it called, let it be called,
…….*ssinon*,
ta-ijinikadewan, let them be called,……
ssinon.

PARTICIPLES.

PRESENT TENSE.

Ejinikadeg, called, (which is called,)…….
ssinog,
ejinikadegin, called, (which are called,)
…….*ssinogin*.

IMPERFECT TENSE.

Ejinikadegiban, which was called,…….
ssinogiban,
ejinikadegibanin, which were called,…….
ssinogibanin.

Form the remaining tenses of these participles after the above two, as: *Ga-ijinikadeg*, which has been called, . . . *Ga-ijinikade-ban*, which had been called, . . . *Ged-ijininadeg*, which will be called, etc.

VII. DUBITATIVE CONJUGATION.

INDICATIVE MOOD.

PRESENT TENSE.

AFFIRMATIVE FORM. NEGATIVE FORM.

Ijinikadedog, it is perhaps called,
…….*ssinodog*,
ijinikadedogenan, they are perhaps called,
……..*ssinodogenan*,
(inanimate objects,)

IMPERFECT TENSE.

Ijinikadegoban, it was called, (they say,)
…….*ssinogoban*,
ijinikadegobanin, they were called, (they say.)…
ssinogobanin.

Form the remaining tenses of this mood after the above two, as: *Gi-ijinikadedog*, . . . *Gi-ijinikadegoban*, . . *Ged-ijinikadedog*,

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Gonima ejinikadegwen, (whether it is.....*Gonima ssinogwen*,
called, whether they are called,)

PERFECT TENSE.

Ga-ijinakadegwen, (whether it has been called, ...*ssinogwen*.
whether they have been called.)

PLUPERFECT TENSE.

Ijinikadegobanen, (if it had been called,..... *ssinogobanen*,
if they had been called,)

Form the future tenses after the present, as: *Ged-ijinikadegwen*, etc.

PARTICIPLES.

PRESENT TENSE.

Ejinikadegwen, which is probably called, ...*ssinogwen*,
ejinikadegwenan, which are probably called, ...*ssinogwenan*.

IMPERFECT TENSE.

Ejinikadegobanen, which was probably called. ....*sinogobanen*,
ejinikadegobanenan, which were p. called, ... *sinogobanen*.

Form the other two tenses of these dubitative participles after the above two.

EXAMPLES ON THE WHOLE VII. CONJUGATION.

INDICATIVE MOOD.

PRESENT TENSE.

Adopowin ijinikade ow; *onow dash apabiwinan ijinikadewan*. This is called a table; and these are called chairs, (or benches.)

Kitchi sogipo nongom, *kawin dash anawi kissinassinon*. It snows much to-day, but it is not very cold.

Nopiming atédog ki wagakwad; *ki makisinan dash kawin wedi atéssinodogenan*. I think thy axe is in the woods; but thy shoes, I think, are not there.

IMPERFECT TENSE.

Oma atéban jéba nin masinaigan, *nij gaie nin mokomanan oma atebanin*; *awegwen ga-bi-mamogwen*. My book was here this morning, and my two knives also were here; I don't know who came and took them.

Awáss nibinong kawin sasagassinoban oma; *nongom dash apitchi sasaga misiwe* . The summer before last there was no underwood here; but now there is very much underwood everywhere.

PERFECT TENSE.

Gi-kitchi-kijate pitchinago gi-bimosseiàng; *kawin dash awasso-nago gi-kijátessinon*. It has been very warm yesterday, when we walked; but it had not been warm the day before yesterday.

Pangi eta oma gi-sogipo; *nibiwa dash wadjiwing gisogipodog*. It has snowed here only a little; but on the mountains, I sup-pose, it has snowed much.

PLUPERFECT TENSE.

Gi-apitchi-áteban kid ishkotemiwa bwa bi-madjaian. Your fire had been quite out, before I started to come here.

Kawin gwetch gi-sogipossinoban bibonong bwa Nibáanamiegi-jigak. Last winter it had not much snowed before Christmas-day.

FUTURE TENSE.

Waïba ow wákaigan ta-bigobidjigade, *bekanak dash nawatch metchag ta-ojitchigade*. This house will soon be taken down, and another one larger than this will be constructed.

Kawin ta-webinigadessinon ow wágakwad, *ta-nanaitchigade dash*, *ginwenj dash keiabi ta-onijishin*. This axe will not be thrown away, but it will be repaired, and will be useful yet a long time.

Pindigadoiog nibiwa missán; *ta-kissinadog tibikad*; *ta-kissínti-bikad*,) Bring in much wood; I think it will be cold to-night.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Kawin weweni anokissim, *kishpin osam kijateg*; *kawin gaie mino bimossessim*, *kishpin sogipog kabe -gijig*. One does not work well when it is too warm and one does not travel well when it is snowing all day.

Kishpin pangi eta bodawadeg kijapikisiganing, *pabige kitchi kijide oma pindig*. When a little fire only is made in the stove, it is immediately very warm in this room.

Endogwen degonigadessinogwen ishkotewabo oma mishimin-abong. I don't know whether there is no ardent liquor mixed with this cider.

PERFECT TENSE.

Anamikodading gi-odjitchisseg, *mi api ga-wabamag ishkwatch*. When New Year's day was arrived, (on New Year's day,) I have seen him the last time.

**Gi-sanagad ganabatch minissing bibonong*, *midjim gwetch gi-atessinogwen*. It has probably

been distressing on the island last winter, because there have not been many provisions there, I think.

*See *Note*, p. 97.

Osam gi-kissinag kabe-gijig, mi ba-ondji-ijassigwen. He did probably not come, because it has been so cold all day.

PLUPERFECT TENSE.

Gwaiak ganawendjigadegiban ki kitiganiwa, kawin pijikiwag da-gi-pindigessiwag. Had your field been well guarded, (taken care of,) cattle would not have come in.

Weweni ijibiigadessinogiban ki masinaigan, kawin nin da-gi-nissitawinansin. Had thy letter not been written well, (distinc-tly,) I would not have been able to read it.

FUTURE TENSE.

Aniniwapi ged-odjitchisseg Pak?—Mi api ged-ishkwa-sogipo-gwen. When will Easter be, (arrive?)—I suppose it will cease snowing at that time.

Aniniwapi ged-ishkwa-ateg maianadak oma aking?—Gi-ish-kwa-akiwang sa. When shall no more evil be on earth?— When earth shall be no more.

CONDITIONAL MOOD.

PRESENT TENSE.

Akosiwin, nibowin gaie kawin da-atessinon, kishpin batadowin atessinog. There would be no sickness and no death, if there be no sin.

Da-kitchi-kijate nongom, kishpin nodinsinog.—Da-gijigate nongom tibikak, kishpin mijakwak, (*mijakwanitibikak*.) It would be very warm to-day if there be no wind.—It would be light this night, if there be clear weather.

PERFECT TENSE.

Mewija onow wakaiganan da-gi- sakidewan, kakina da-gi-tchagidewan, oma aiassiwàmban, These houses would have caught fire long ago,

and would have all burnt down, had I not been here.

Kawin mashkossiwan da-gi-debissessinon kabe-bibon, bejig pijiki nissassiwindiban. Hay would not have been sufficient all winter, had one of the oxen not been killed.

Nibiwa mino dodamowinan jaïgwa da-gi - wabandjigadewan oma odenang, nond nibossigoban aw inini gamino- gagikimad oma enamianidjin. Many good works would have been seen here in the village, were that man not dead so soon, who exhorted so well these Christians.

IMPERATIVE MOOD.

Wewib ta- bosidjigadewan nind aiiman, nin wi-madja. Let my things be shipped immediately, I'll go away.

Kego ta-bodawadessinon, kawin sa kissinassinon, abawa jaïgwa. Let no fire be made, it is not cold, the weather is already mild.

PARTICIPLES.

PRESENT TENSE.

Minik ejibiigadeg Kije- Manito o masinaiganing, apitchi debwewinagad. All that is written in the Bible, (in God's book,) is perfectly true.

*Kakina aking eteg kawin nin babamendansin, mekwendamànin minik gijigong endagog.** For all that is on earth I don't care, as soon (or, as often) as I remember what is in heaven.

IMPERFECT TENSE.

Wegonen iw endagogobanen kitchi kitiganing, ga-daji-bimadi-siwad nitam ánishinabeg? What is that that was (or, what was) in the great garden, (Paradise,) where the first men lived?

Pitchinago kakina nind aiiman misiwe etegibanin nin gi-mawandjitonan; nongom weweni nin wi-ganawendanan. Yesterday I gathered all my things together, that were scat-tered about; I will now well take care of them.

PERFECT TENSE.

Mi mandan masinaigan ga-apitchi-songitchigadeg; *kawin awiia o ga-bigobidossin*. This is the document which has been so much strengthened; nobody shall break it, (make it void.)

Nin bidon kakina ga-ishkwasseg gi -ojitoian ki babisikawagan I bring all that has remained when I have been making thy coat.

* See *Remark* 1, p.130

PLUPERFECT TENSE.

Iw assini-ajogan mewija nawátch ga-ojitchigadegobanen, kawin mashi nin wabandansin. That stone bridge which had been constructed (built) a considerable time ago, I have not seen it yet.

Nongom pitchinag nin nondamin iw wenijishing ikitowin, wika mashi ga-wawindjigadessinogiban oma. Now only we hear that excellent word, (doctrine,) which never had been announced here before.

FUTURE TENSE.

Anin iw minik ge-debisseg?—Namandj minik ge-debissegwen. How much will be enough?—I don't know how much shall be enough.

Minik nongom metchi-dodameg gimodj, mi iw kakina ge-kikendjigadeg dibakonige-gijigak. All that you are doing now wrong, secretly, that will all be known on the day of judgment.

Some Examples in regard to the second third person, expressed by an inanimate object.

Wawiiatan ijinikadeni odena endanisid; kawin bakan ijinikadessinini. The city where he lives, is called Detroit, it is not called otherwise.

Gagikwe-masinaiganan ijinikadeniwan o masinaiganan, kawin bakan ijinikadessininiwan. His books are called sermon books, they are not called otherwise.

Kishpin bakan ijinikadenig ow od aiim; kishpin gaie onow od aiiman bakan ijinikadenig, (or, *ijinikadenigiban*,) *ki da-win-damon*. If this his property (his thing,) be called otherwise; and if

these his things be called otherwise, I would tell thee.

Kishpin bakan ijinikadessininig ow od aiim, kishpin gaie onow od aiiman bakan ijinikadessininig, ki gi-debwe. If this his thing be not called otherwise, and if these his things be not called otherwise, thou hast told the truth.

VIII. CONJUGATION.

To this Conjugation belong all the unipersonal verbs ending in *ad*, as:

Sanagád, it is difficult, hard, disagreeable; dear, high in price.
Wénipanad, it is easy; cheap.
Manadad, it is bad, wrong, malicious.
Mindokad, there is dew on the ground.
Anakwad, it is cloudy.
Mijakwad, the weather is fair, clear, no clouds.
Etc. etc.

NOTE. The verbs of the preceding Conjugation become often verbs of this VIII. Conjugation, by taking the termination *magad*, which does not alter at all their signification, as:

Kijéte, it is warm weather; *kijátemagad*,
Kissina, it is cold weather; *kissinámagad*,
Sógipo, it snows; *sógipomagad*,
Mitcha, it is big, large; *mitchámagad*,
Agássa, it is small, narrow; *agássamagad*.

To this Conjugation also belong the personifying verbs of the second kind, (see p. 85,) which are formed by adding magad to the third person singular, present, indicative, of verbs belonging to the I. II. and III. Conjugations. (See Examples of these verbs on the same page.)

NOTE. Some verbs of this Conjugation have only the third person singular; others have the plural also.

Here is the paradigm of a verb of the VIII. Conjugation,

AFFIRMATIVE FORM. NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Sanagad, it is difficult; dear,.....*Kawin ssinon*,
sanagadon, they are dear, (inan. object.).....*Kawin ssinon*.

IMPERFECT TENSE.

Sanagadoban, it was difficult; dear,.....*Kawin ssinoban*,
sanagadobanin, they were dear; difficult. ....*Kawin ssinobanin*.

The remaining tenses of the indicative mood are formed after the above two, as: *Gi-sanagad*, . . *Gi-sanagadoban*, . . . *Ta-sanagad*, . . Etc.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Sanagak, because it is (they are) difficult. . .....*ssinog*.

PERFECT TENSE.

Gi-sanagak, because it has been difficult. . .....*ssinog*.
(they have been)

PLUPERFECT TENSE.

Sanagakiban, had it been difficult, ...*ssinogiban*,
Sanagakiban, had they been dear, ... *ssinogiban*.

The future tenses are formed after the present; as: *Ge-sanagak*, . . . etc.

Form the two tenses of the conditional mood after the present and perfect of the indicative, prefixing *da-*, to the verb.

IMPERATIVE MOOD.

Ta-sanagad, be it difficult; dear,.....*Kego ssinon*,
ta-sanagadon, let them be dear,.....*Kego ssinon*.

PARTICIPLES.

PRESENT TENSE.

Senagak, something difficult; dear,
.....*ssinog*,
senagakin, things dear;
difficult.....*ssinogin*.

IMPERFECT TENSE.

Senagakiban, that was difficult, dear,
.....*ssinogiban*,
senagakibanin, things that were difficult . . .. *ssinogibanin*.

Form the remaining tenses of these participles after these two; as: *Ga-sanagak*, . . . etc.

VIII. DUBITATIVE CONJUGATION.

AFFIRMATIVE FORM. NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Sanagadodog, it is perhaps difficult;.....*Kawin ssinodog*,
dear,
sanagadodogenan, they are perh. dear.....*Kawin ssinodogenan*.

IMPERFECT TENSE.

Sanagadogoban, it was perhaps difficult . . *Kawin ssinogoban*.
Sanagadogoban, they were perhaps diff. . . *Kawin ssinogoban*.

Form the remaining tenses of the *indicative* after these two.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Gonima senagadogwen, whether it is dear; *Gonima ssinogwen*, difficult.
Gonima senagadogwen, whether they are... *Gonima ssinogwen*. dear; difficult. . .

PERFECT TENSE.

Ga-sanagadogwen, whether it has been diff.. *ssinogwen*,
Ga-sanagadogwen, whether they have been diff.. *ssinogwen*.

PLUPERFECT TENSE.

Sanagadogobanen, if it had been dear, ...*ssinogobanen*.
Sanagadogobanen, if they had been dear, ...*ssinogobanen*.

Form the *future* tenses after the above *present*; as: *Ge-sanaga-dogwen*, etc...

PARTICIPLES.

PRESENT TENSE.

Senagadogwen, that is perhaps dear; difficult,..... *ssinogwen*,
senagadogwenan, that are perhaps dear, ...*ssinogwenan*.

Senagadogobanen, a thing that was p. difficult; *sinogobanen*, *senagadogobanenan*, things that were p. dear. *ssinogobanenan*,

The other tenses of these participles are to be formed after these two; as: *Ga-sanagadogwen*, etc. . .

Some Examples in regard to the second third person, expressed by an inanimate object.

Sanagadini od anokiwin. *Kawin gwetch sanagassinini*, *nind inendam*. His work is hard, (difficult.) It is not very hard, I think.

Sanagadiniwan aw atawewinini od aiiman. *O waboianan kawin gwetch sanagassininiwan*. The goods (or things) of this trader are dear. His blankets are not very dear.

Missawa sanagadinig od akosiwin, *weweni od odapinan*. Although his sickness be difficult, (painful,) he accepts it well, (he takes it with resignation.)

Kishpin osam sanagadinig od anokiwinan, *kawin kakina o ga-gijitossinan*. If his works are too difficult, he will not do them all.

Kishpin sanagassininig bimossewin, *wabang ta-dagwishin*. If walking is not difficult, he will arrive to-morrow.

Kishpin sanagassininig aw atawewinini o babisikawaganan, *nibiwa o gad-atawenan*. If this trader's coats are not too dear, he will sell many.

Senagadinig anokadjigan nin gi-wabandamawa nongom; (*senagassininig*.) I have seen to-day his dear (valuable) merchandise; (not dear.)

Senagadinigin od aiiman anind o gi-wanitonan; (*senagassinini-gin*.) He has lost some of his dear (valuable) things; (not dear.)

IX. CONJUGATION.

To this Conjugation belong the *unipersonal* verbs ending in *an*, or *in*; as:

Onijishin, it is fair, handsome; good, useful; (an *inanimate* object.)
Nángan, it is light, not heavy.
Kosigwan, it is heavy.
Bíwan, the snow is driven by the wind.
Mikanáwan, there is a road, a trail.
Nibíwan, it is wet, (a piece of clothing, etc.)
Sóngan, it is strong.
Nodin, it blows, it is windy.
Anwátin, it is calm, there is no wind.
Pangissin, it falls, (an *in*. object.)
Gashkadin, it freezes over, (a lake, or river, etc.)
Mashkawadin, it freezes, (any *in*. obj.)

To this Conj. also belong some of the *in*. *Numeral verbs*, ending in the *plural* in *non*.

NOTE. Some verbs of this Conj. are used only in the third person *singular*; and some have also the third person *plural*.

INDICATIVE MOOD.

PRESENT TENSE.

Onijishin, it is fair, good, useful,.....*Kawin sinon*,
onijishinon, they are good, (*in*. obj.)...*Kawin sinon*.

IMPERFECT TENSE.

Onijishinoban, it was fair, good,.....*Kawin sinoban*,
onijishinobanin, they were good,.....*Kawin sinobanin*.

Form after the *present* and the *imperfect*, the remaining tenses of the indicative mood; as: *Gi-onijishin*, . . . *Gi-onijishinoban*, . . . *Ta-onijishin*, . . . etc.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Onijishing, because it is (they are) fair,...*sinog*.

PERFECT TENSE.

Gi-onijishing, because it has been .....*sinog*.
(they have been) fair,

PLUPERFECT TENSE.

Onijishingiban, had it been fair,
.....*sinogiban*,
Onijishingiban, had they been fair,
....*sinogiban*.

Form the future tenses after the above *present*; as: *Ged-onijishing*, etc.…

And form the *conditional* mood after the *indicative*.

IMPERATIVE MOOD.

Ta-onijishin, let it be fair, good,……*Kego sinon*,

ta-onijishinon, let them be fair, good,..*Kego sinon*.

PARTICIPLES.

PRESENT TENSE.

Wenijishing, what is fair, good,……*sinog*,

wenijishingin, things that are fair,……. *sinogin*.

IMPERFECT TENSE.

Wenijishingiban, a thing that was fair, ….*sinogiban*,

wenijishingibanin, things that were fair,..*sinogibanin*.

Form after these two, all the other tenses of these participles; as: *Ga onijishing*, . . *Ga-onijishingiban*, . . . *Ged-onijishing*, . . etc. . . .

IX. DUBITATIVE CONJUGATION.

AFFIRMATIVE FORM. NEGATIVE FORM.

INDICATIVE MOOD.

Onijishinodog, it is perhaps fair, good,……*Kawin sinodog*,

onijishinodogenan, they are p. f., (*in*. obj.)..*Kawin sinodogenan*.

IMPERFECT TENSE.

Onijishinogoban, it was perhaps fair, ...*Kawin sinogoban*.

Onijishinogoban, they were perhaps fair, ...*Kawin sinogoban*.

Form after these two tenses, all the others of the *indicative*.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Wenijishinogwen, whether it is (they are) fair,... *sinogwen*.

PERFECT TENSE.

Ga-onijishinogwen, whether it has (they have) ...*sinogwen*. been good,

PLUPERFECT TENSE.

Onijishinogobanen, if it (they) had been.....*sinogobanen*. fair, good,

Form the *future* tenses after the above *present*.

PARTICIPLES.

PRESENT TENSE.

Wenijishinogwen, a thing that is perhaps good,... *sinogwen*, *wenijishinogwenan*, things that are p. good,.....*sinogwenan*.

IMPERFECT TENSE.

Wenijishinogobanen, a thing that was p. good,... *sinogobanen*, *wenijishinogobanenan*, things that were p. g.....*sinogobanenan*.

Form the remaining tenses of these participles after the above two; as: *Ga-onijishinogwen*, etc. . .

A few Examples in regard to the second third person, expressed by an inanimate object.

Onijishinini o babasikawagan, o wiwakwan eta kawin onijishin-sinini. His coat is nice, (good,) but his hat is not nice.

Onijishininiwan o makissinan, o waboianan dash kawin oniji-shinsininiwan. His shoes are good, (fine,) but his blankets are not good.

Kishpin onijishininig od anokiwin, weweni ta-dibaamawa. If his work is good, (fair,) he will be well paid.

Kishpin ode onijishinsininig, kawin gaie od ikitowinan ta-oniji-shinsininiwan. If his heart is not good, (clean,) neither will his words be good, (fair.)

Missawa onijishininig kakina o masinaiganan, kawin gwetch o wabandansinan. Although his books are good, (useful,) he does not much read them, (look into them.)

Kishpin onijishinsininig od ikitowinan, kawin gaie ode binassi-nini. If his words are not decent, neither is his heart clean. *Wenijishininig o kitiganens o gi-atawen*, (*wenijishinsininig*.) He has sold his fine garden, (not fine.)

O kitchi sagitonan wenijishininigin o masinaiganan; (*weniji-shinsinigin*.) He likes very much his fine (useful) books; (not fine.)

EXAMPLES ON THE VIII. AND IX. CONJUGATIONS.

INDICATIVE MOOD.

PRESENT TENSE.

Nin nábikawagan nokéndagwad, nin bímiwanan dash nángan; ikito Debendjiged. My yoke is sweet, and my burden is light; says the Lord.

Sanagad na iw wejitoian? *Kawin sanagassinon*. Is that difficult what thou art doing? No, it is not difficult.

Bataïnadon nin masinaiganan, *kakina gaie onijishinon*. My books are many, and they are all good.

Manadadodog nimiidiwin .—E, *gwaiak manadad*, *geget gagiba-dad*, *matchi ijiwebad*. I think dancing is bad. Yes, it is cer-tainly bad, it is very lascivious, it is evil.

IMPERFECT TENSE.

Onijishinoban keiabi nin masinaigan ga-wanitaiàn, *oshkinag-wadoban*. The book that I have lost, was good yet, it appeared like new.

Sanagadoban awass -bibonong, *nopiming gi-bonishiiang*. It was hard (difficult) last winter, when we wintered in the woods.

Nodinoban na, *oma gi-bimishkaieg*? *Kawin gwetch nodinsino-ban*. Did it blow when you passed by here (in a canoe)? No, it did not blow much.

PERFECT TENSE.

Gi-kitchi-niskadad pitchinago kabegijig; *tibikong gaie kabe-tibik gi- gimiwan*. It has been bad weather yesterday all day; and last night it has rained all night.

Gi-matchi -ijiwebadodog odenang; *anotch nin nondamin*. I think that bad things have happened in the village; we hear different reports.

Gi-mádjiiassin na nabikwan tibikong? *Kawin gi-madjiiassinsi-non*; *keiabi sa agwindemagad*. Has the vessel sailed last night? No, she has not sailed she is yet lying there.

PLUPERFECT TENSE.

Gi-gashkadinoban ow ságaigan, bwa dagwishinàng oma; *kakina gaie sibiwan gi-gashkadinobanin*; *kitchigami dash kawin gi-gashkadinsinoban iwapi* . This little lake had been frozen over, before we came back and all the rivers had been frozen but the great lake had not been frozen by that time.

Api kin degwishinan, jaïgwa gi-ishkwa-kitimagadoban; geget waieshkat gi-kitimagad oma. When thou arrivedst, the hard poor times had passed by; in the beginning there was great poverty here.

FUTURE TENSE.

Waïba ta-sigwan, ta-jàgigamiwan, nabikwanan dash ta-bagamassinon, ishkoté-nabikwan gaie ta-bidjibidemagad. Spring will soon set in, the ice will clear out, and vessels will arrive, and a steamboat will come in.

Kawin wabang ta-gimiwansinon, ta-awánodog kabe -gijig. It will not rain to-morrow, but it will probably be foggy all day.

Bodadjiganan ta-nondagwadon dibakonige -gijigak. Geget ta-sanagad ïwapi, ta-kitchi-kotagendagwad. Trumpets will be heard on the day of judgment. It will be hard indeed at that time, it will be very distressful.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Apegish mijakwak, inendam awiia; minawa dash bejig: apegish kimiwang, inendam. Anin dash ged-ijiwebakiban? One person thinks: I wish it would be clear weather; another again thinks: I wish it would rain. Now how should it be?

Missawa sogipomagak, kitchi niskadak gaie, potch nin wi-madja. Even if it snows, and if the weather is very bad, I will still depart.

Kitchi aiékosim bimosseng , kishpin osam abawag, jakagonagag gaie. A person is very much tired by walking, when the weather is too mild and the snow soft.

PERFECT TENSE.

Nin migwetchitoendam gi -dawishinomagassinog kitchi akosi-win oma endanakiiang. I am thankful that the great sickness, (plague, epidemic,) has not come here where we live.

Sigwanong waïba nin gi-bimishkamin, waïba gi-jagigamiwang. Last spring we have traveled soon in canoes, (boats, etc.,) because the ice has cleared out soon.

Gi-wendak apitchi anokadjigan, mi sa nibiwa ga-ondji-gishpi-nadoian. I have bought much, because merchandise has been so cheap.

PLUPERFECT TENSE.

Osam sanagassinogiban bimossewin, mino gijigakiban gaie, pitchinago nin da-gi-dagwishinimin. Had walking not been so difficult, and had the weather been fair, we would have arrived yesterday.

Minwanimakiban, kimiwansinogiban gaie, jéba ki da-gi-bosi-min. Had the wind been fair, and had it not rained, we would have embarked this morning.

FUTURE TENSE.

Sigwang mi api ge-kitchi-sanagadogwen oma, kiwe. Namándj ged-ijiwebadogwen. Next spring, they say, it will be distress-ful here. I don't know what shall happen.

Aniniwapi ge-madjissemagak kid anonigosiwin? *Nissogwana-gak mi api ge- madjisseg*. When will the time of thy employ-ment begin? In three days it will begin.

Kawin nin kikendansin api ged-odjitchissemagak nin nibowin. I do not know when the time of my death shall come.

CONDITIONAL MOOD.

PRESENT TENSE.

Da-kitchi-sanagad kakina gego, kishpin bejig eta atawéwinini oma aiad. Every thing would be very dear, if there be only one merchant here.

Kawin bapish da-minwendagwassinon oma, geget da kitchi-kashkendagwad, kishpin kin madjaian. It would not be agree-able at all here, it would be very sad indeed, if thou shouldst go away from here.

PERFECT TENSE.

Iaïgwa da-gi-jágigamiwan nongom; *osam dash anwatin*, *kawin wika nodinsinon*. The ice would already have gone away now; but it is too calm, it never blows

Da-gi-beshowad anamiewigamig, *oma wakaigéiangoban*. The church would have been near, had we built our house here.

Kawin da-gi-ijiwebassinon, *oma aiaiamban*. It would not have happened had I been here.

Mewija da-gi -onijishin mangiji, *nawátch waïba dagwishingiban aw inini*. All would have been well (right) here long ago, had that man come here sooner.

IMPERATIVE MOOD.

Ta-wasseiamagad. *gi -ikito Debeniminang Kije-Manito*; *mi dash ga-iji -wasseiamagak*. Let there be light, said our Lord God; and there was light.

Kego osam ta-sanagassinon kid aiiman, *mano ta-wendadon*; *nin gi-ina atawewinini*. Let your goods not be too dear, let them be cheap; said I to the merchant.

PARTICIPLES.

PRESENT TENSE.

Pindigeiog egassadéiamagak ishkwandeming, *tchi mikameg kagige minawanigosiwin*. Go in through the narrow gate, to find joy everlasting.

Kakina gego maianadak, *keshkendagwak gaie*, *atemagad oma aking*; *gijigong dash aiapitchi-minwendagwak eta dagoma-gad*. All that is evil, and all that causes sorrow, is here on earth; but in heaven is only that which gives the greatest contentment, (joy.)

Ojindan kakina wenijishinsinogin ikitowinan. Shun all words that are not fair, (indecent.)

IMPERFECT TENSE.

Kakina gego wenijishinsinogiban nin gi-bonitomin nongom. All that was not good, (not fair) we have given it up now.

Kitchi nibiwa anokadjigan, oma atawéwigamigong etemagado-gobanen, gi -tchagidemagad tibikong. A great many goods that were in this store, (as I understood,) have burnt down last night.

PERFECT TENSE.

Kego debwetangegon iw babamadjimowin ga-dagwishinoma-gak oma. Believe not the report that has been brought here. *Wegotogwen ga-ijiwebadogwen*; *gonima ta-matchi-inakami-gad*. I don't know what may have happened; perhaps we will hear bad news.

Ki gi-gishpinadonan na papagiwaianan ga-apitchi-wendakin?

Hast thou bought the shirts that have been so very cheap?

PLUPERFECT TENSE.

Ki gi -wabandanawa na kitchi anamiewigamig ga-ategiban oma bwa sakideg odena? Have you seen the large church that was here, before the town burnt down?

Eko-aiamagak anamiewin oma, nin wabandamin, wika ga-wabandjigadessinogiban oma; *nin nondamin gaie, wika oma ga-nondagemagassinegiban gaiat*. Since religion is in this place, we see, what never had been seen here before; and we hear, what never before had been heard here.

FUTURE TENSE.

Nabikwaning, nitam ge-bagamassinogwen sigwang, mi ima ge-bosiián. I will embark in the vessel, which shall first arrive here next spring.

Kego missawendangegon daniwin waïba ge-banadak; nanda-wendamog dash iw wika ge-banadassinog daniwin gijigong.

Don't wish for (or covet) riches that will soon decay, (perish;) but seek those riches in heaven, which never will decay,
(perish.)

Osam ki babamendan kiiaw waïba ge- nibomagak, aw dash ki tchitchag wika ge-nibossig, kawin ki babameni massi. Thou takest too much care of thy body, which will soon die; but of thy soul which never will die, thou dost not take any care.

SECOND FUTURE TENSE.

Dibakonige-gijigak kakina ta kikendjigade, minik ge-gi-ijiwe-bak oma aking. On the day of judgment all will be known that shall have happened here on earth.

Kakina ge-gi -kádjigademagak nongom aking, wedi mijishá ta-nagwad.All that shall have been hid now on earth, will appear there openly.

DEFECTIVE VERBS.

Defective verbs are called those which are not used in all the moods, tenses and persons of common verbs. There are some defective verbs in the *Otchipwe* language; as: *Iwa*, he (she, it) says, (inquit.)

Iwíban, he (she, it) said.
Iwíbanig, they said.
Gi-iwá, he (she, it) has said.

This is all I ever heard of this verb. There is another defective, and also irregular verb, which is somewhat more complete than the above. In the following paradigm are exhibited the moods, tenses and persons, which are commonly used of this verb. It has several significations; it signifies: I do, I am, I conduct myself, etc.

AFFIRMATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Nind ind, I do, I am,
kid ind,
(*di*,) *ino*, he (she it) is,
ino, it is, (in. object,)
nini indimin, (*nin dimin*,)
kid indim, (*ki dim*,)
dowag,

NEGATIVE FORM.

Kawin nind indissi,.....or: *Kawin nin dissi*,
Kawin kid indissi,.....*Kawin ki dissi Kawin dissi*,.....*Kawin dissi*,
Kawin nind indissimin,....*Kawin nin dissimin*,

Kawin kid indissim,.....*Kawin ki dissim*, *Kawin dissiwag*,....*Kawin dissiwag*.

PERFECT TENSE.

(*No affirmative*.)

Kawin nin gi-dissi, I have not done, been, Etc., as above.

FUTURE TENSE.

(*No affirmative*.)

Kawin nin ga-dissi, (*kawin nin ga-wi-dissi*,)

Etc. after the present tense.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Tchi diian, that I do, be,
Tchi diian,
Tchi (*did*, *digid*;) *ing*, (*bata-digid*,)
Tchi diiang, (*bata-diiang*,)
Tchi diiang, (*bata-diiang*,)
Tchi diieg, (*bata-diieg*,)
Tchi dowad, (*bata-dowad*.)
Tchi dissiwàn,
Tchi dissiwan,
Tchi dissig,
Tchi dissiwang,
Tchi dissiwang,
Tchi dissiweg,
Tchi dissigwa.

PERFECT TENSE.

Gi-diiàn, because I have been, done, etc.

Etc., after the above present tense.

Gi-dissiwan, because I have not been, etc.

FUTURE TENSE.

Ge-diiàn, that I shall do, be, etc.
Ge-dissiwan, that I shall not do, be, etc.

Etc., after the present tense.

PARTICIPLES.

PRESENT TENSE.

*Nin endiiàn,** I who do, who am,
kin endiian, thou who dost, who art,
win endid, (*endigid*,) he (she, it) who art,
iw eng, it which is, (in. obj.)
ninawind endiiang, we who are, who do,
kinawind endiiang, we who are, who do,
kinawa endiieg, you who do, are,
winawa endidjig they who do, are, etc.

Nin endissiwàn, I who was not, etc., *kin endissiwan*, thou who wast not, *win endissig*, he who was not, *ninawind endissiwang*, we who. . . *kinawind endissiwang*, we who. . . *kinawa endissiweg*, you who do, are, *winawa endissigog*, they who do, are, etc.

PERFECT TENSE.

Nin ga-diian, I who have been, done, *kin ga-diian*, *win ga-did*, (*ga-digid*,) *iw ga-ing*, it that has been, (in. obj.)

Nin ga-dissiwàn, I who have not done, *kin ga-dissiwan*, thou who, etc. . .

Etc., after the present tense.

FUTURE TENSE.

Nin ge-diian, I who shall be, do, etc.,

kin ge-diian, thou who shalt do, etc.,
win ge-digid, (*ge-did*,) he (she, it) who . . .
iw ge-ing, it that shall be, (*in*. obj.)
Nin ge-dissiwàn, I who shall not be, do, *kin ge-dissiwan*, thou who, etc. . .

Etc., after the above present tense.

* See *Remark* at the end of this paradigm.

Here are some of the most common cases of CHANGE in this defective verb.

PRESENT TENSE.

Mi endiian, it is thus I am, I do, I behave, *mi endiian*, it is thus thou art, thou art so, *mi endid*,
mi eng, it is thus, it is, it is so,
mi endiiang, (*ninawind*,)
mi endiiang, (*kinawind*,)
mi endiieg,
mi endowad, it is thus they are, they do so, etc.,
Endiianin,* when I am so, when I do so, etc., *éndiianin*, when thou art so, etc., *endidjin*,

endiiangon, (*endiiangon*,)
endiiegon,
endowadjin,

PERFECT TENSE.

Mi ga-diiàn, it is thus I have done, I have been, etc., *mi ga-diian*,
mi ga-did, (*ga-digid*,)
mi ga-ing, it was thus it happened, it has been so, etc.,
mi ga-diiàng,
mi ga-diiang,
mi ga-dowad, so they have been, done, etc.,

*See *Remark* at the end of this paradigm.

Mi ge-diiàn, it is thus I shall be, so I will do, *mi ge-diian*,
mi ge-digid, (*ge-did*,)
mi ge-ing, it is thus it shall happen, it will be so, or, be it so, (in the imperfect mood,) (ainsi soit-il.)

Remark. The prefix *en* in *endiian*, *éndiian*, etc., is only an effect of the CHANGE (see p. 130.) It is omitted in compositions; as: *Ga-diiàn*, *ge-diiàn*; *nin baiatá-diian*, I a sinner: *baitá-digid*, a sinner; *baiatá-didjig*, sinners, etc. The end-syllable *in*, in *endiianin*, etc., is likewise an effect of the CHANGE, in another case; (see pages 139. and 140.)

Here are some specimens of the Dubitative of this defective verb.

Endowanen, I don't know how I am, how I do, etc., *endowanen*, I don't know how thou art, etc., *endogwen*, I don't know how he (she, it) does, etc., *endowàngen*, I don't know how we are, do, behave, etc., *endowangen*, I don't know how we are, do, behave, etc., *endowegwen*, I don't know how you are, do, . . .
endowagwen, I don't know how they are, behave, etc. *Endogobanen*, how he (she, it) was, did, *endowagobanen*, how they did, were, etc., *Ga-dowaen*, how I have been, how I have done, *ga-dowanen*, how thou hast been, etc., *ga-dogwen*, how he, . . .

ga-inogwen, how it has been, (in. obj.) *ga-dowangen*, how we have been, etc.

Etc. . .

Ge-dowànen, how I shall be, how I will do, etc., *ged-inogwen*, how it shall be, how it will happen, *ge-dowàngen*, how we shall be, how we will do, behave, etc.

Etc.

A few Examples on the Defective Verbs.

Wabang nin wi-madja, kitchi ginwenj dash nin gad-inend, iwá. He says; I will depart (start) to-morrow, and will be absent very long.

Ki gi-wabama na? *nind ano gagwedjima.—Kawin ki wiwindamossinan , iwá dash*. I ask him indeed: Hast thou seen him? but he says: I will not tell thee.

Nin ga-gosimin wabang; *iwibanig pitchinago*. They said yester-day: We will move to-morrow.

Wegonen ga-ikitod awishtoia?*—Nin gad-ojiton wagakwad*; *gi-iwá sa*. What has the blacksmith said?—He has said: I will make the axe.

Egatchingin nind indimin, mojag bata-diiang. We behave shamefully, because we are sinning always.

Kawin gwaiak nind indissimin; *nin pagwanawadisimin*. We do not act right, (not behave well,) we live in darkness, (in uncertainty.)

Wejimongin ani -ino matchi minawanigosiwin. Sinful pleasure is like a thing that flies away.

Eshwamanissongin ino aw inini, kawin gwaiak dissi. He is like a man that is afraid; he is not well.

Kinawa baiatá-diieg, aiándj kid indim nishkiiieg; *ki gad-animisim anwenindisossiweg*. Ye sinners, you always behave so as to offend me; you will suffer if you do not repent.

Debenimiian, bi- widokawishin tchi mino diian. Lord, help me, (assist me,) that I may behave well.

Wanendamawishin ga-bi-diiàn: *kawin minawa nin ga-widissi*.

Forget what I have done; I will not do so any more.

Debenimiiang, *widokawishinam ningot endiiangin*; *angotamawishinam gaie* (*ga-bi -diiang*.) Lord, assist us when anything happens us; and take from us what we have done, (committed,) (our sins.)

Enénimiwanen mi ge-diiàn.—Eji-minwendaman, mi kaginig ge-wi-diiang. Whatever is thy will in regard to me, so I will do.—We will always behave according to thy pleasure. *Endiiang nongom, mi endowagobanen gaiat ga-bimadisigo banenag aking*. As we are now, so were probably those who had lived on earth in olden times.

Debenimiian, ganawenimishin minik ge- dowànen. Lord, take care of me, whatever may happen to me, (however I may be.)

Aianjeniwiian, anin dash iw ged-inogwen? Angel, how will that be?

Debenimiiang, kaginig dibendan ge-dowàngen, minik gaie ge-kitimagisiwàngen. Lord, always govern, (be master of,) what-ever we shall be, and whatever misery (poverty,) shall befall us.

Anin endiian nongom? *Endiian sa nind ind*. How dost thou do to-day? I do as I do.

FORMATION OF VERBS.

There are several kinds or modifications, of verbs in the *Otchipwe* language which are formed from principal verbs,* or substantives, to express different circumstances.

We will exhibit here those kinds of verbs, and give the rules for their formation, in as much as Rules can be indicated for those modifications.

I. RECIPROCAL VERBS.

They show a reaction of the subject on itself. They all end in *as* or *dis* , at the first person singular, indicative, present; and at the third person in *o*, belong to the I. Conjugation. Here are the Rules for their formation.

* We call *principal* verbs, the *transitive proper*, and the *intransitive proper* verbs.

RULE 1. Transitive verbs ending in *awa* change their last syllable *wa* into *s* in order to form reciprocal verbs.

EXAMPLES.

Nin babámitawa, I obey him; *nin babamitas*, I obey myself.
Nin nóndawa, I hear him; *nin nondas*, I hear myself.
Nin kikinoamawa, I teach him; *nin kikinoamas*, I teach myself
Nin pisindawa I listen to him; *nin pisindas*, I listen to myself.
Nind anokitawa, I work for him; *nind anokitas*, I work for myself.

RULE 2. Transitive verbs ending in *aa*, *ea*, *ia*, *oa*, or *a* with a preceding consonant, (excepting *m* and *w*,) change the final *a* into *idis*.

EXAMPLES.

Nin minaa, I give him to drink; *nin minaidis*, I give to drink to myself.
Nin wabandaa, I show it to him; *nin wabandaidis*, I show it to myself.
Nin bakadéa I make him starve; *nin bakadeidis*, I make myself starve.
Nin gagibishéa, I make him deaf; *nin gagibisheidis*, I make my-self deaf.
Nin ságia, I love him; *nin sagiidis*, I love myself.
Nin bápia, I laugh at him; *nin bápiidis*, I laugh at myself.
Nin nódjimoa, I save or cure him; *nin nódjimoidis*, I cure my-self.

Nin móa, I make him weep; *nin móidis*, I make myself weep *Nin nissá*, I kill him; *nin nissidis*, I kill myself.
Nin ganona, I speak to him; *nin ganonidis*, I speak to myself.

RULE 3. Transitive verbs ending in *owa*, change their last syllable *wa* into *dis*.

EXAMPLES.

Nin pakiteowa, I strike him; *nin pakiteodis*, I strike myself.
Nin bashanjeowa, I whip him; *nin bashanjeodis*, I whip myself.
Nind agwanaowa, I cover him; *nind agwanaodis*, I cover myself.
Nin bashibaowa, I stab him; *nin bashibaodis*, I stab myself.

RULE 4. Transitive verbs ending in *ma*, change this syllable into *ndis*.

EXAMPLES.

Nin wábama, I see him *nin wabandis*, I see myself.
Nin kikénima, I know him; *nin kikenindis*, I know myself.
Nin jawénima, I have mercy on him; *nin jawenindis*, I have mercy on myself.
Nin kitimágenima, I pity him; *nin kitimagenindis*, I pity myself. *Nind ánwenima*, I reprimand him; *nind anwenindis*, I repremand myself.

II. COMMUNICATIVE VERBS.

These verbs show a mutual action of two or more subjects upon each other. They have only the plural number, and they all end in *dimin*, at the first person plural, indicative, present. (To the I. Conj.) They are formed after the reciprocal verbs, according to the following Rules.

RULE 1. In the reciprocal verbs ending in *as*, change this *as* into *adimin*, in order to make communicative verbs.

EXAMPLES.

Nin nondas, I hear myself; *nin nondadimin*, we hear each other. *Nin nissitotas*, I understand myself; *nin nissitotadimin*, we understand each other.

Nin mino dodas, I do good to myself; *nin mino dodadimin*, we do good to each other.

Nin pisindas , I listen to myself; *nin pisindadimin*, we listen to each other.

Nind anokitas, I work for myself; *nind anokitadimin*, we work for each other.

RULE 2. In the reciprocal verbs ending in *dis*, change this syllable into *dimin*.

EXAMPLES.

Nin bamiidis, I take care of myself; *nin bamiidimin*, we take care of each other.

Nin nishkiidis, I make myself angry; *nin nishkiidimin*, we make each other angry.

Nin gashkiidis, I prevail upon myself; *nin gashkiidimin*, we prevail upon each other.

Nin pakiteodis, I strike myself; *nin pakiteodimin*, we strike each other.

Nin jingenindis, I hate myself; *nin jingenindimin*, we hate each other.

Nin gagikindis, I recommend to myself; *nin gagikindimin*, we recommend to each other.

Nin ganawenindis, I take care of myself; *nin ganawenindimin*, we take care of each other.

NOTE. The personal pronoun *ki* is to be employed instead of *nin* in the communicative verbs in the first person, when the person spoken to is included. (See Remark 3, p. 45.)

III. PERSONIFYING VERBS.

They serve to represent an *inanimate* thing as doing actions of an *animate* being. There are two kinds of these verbs; the one ending in *on*, and the other in *magad*.

I have already spoken of the formation of these verbs, and I have here only to refer you for the formation of those of the *first* kind to page 362 and of the *second* kind to Page 85.

IV. REPROACHING VERBS.

A reproaching verb is used in order to signify that its subject has a habit or quality, which is a reproach to him. They are all derived from intransitive verbs of the I. Conjugation, and they also all belong to this Conjugation, because they all end in *i* at the characteristical third person.

The only Rule for their formation is this: Take the verb you want to transform into a reproaching verb, in the third person singular, indicative, present, affirmative form, and add *shk* to this person, and you have the reproaching verb.

EXAMPLES.

Nin niba, I sleep; 3rd. person *niba*; *nin nibashk*, I sleep too much.

Nin minikwe, I drink; 3rd. person *minikwe*; *nin minikweshk*, I drink too much; I am a drunkard.

Nin masinaige, I make debts; 3rd. person *masinaige*; *nin masinaigeshk*, I make always debts.

Nin maw, I weep, cry; 3rd. person *mawi*; *nin mawishk*, I cry too much or too often.

Nin nim, I dance; 3rd. person *nimi*; *nin nimishk*, I dance too often, too much.

Nin migas, I fight; 3rd. person *migaso*; *nin migasoshk*, I am in a habit of fighting.

V. SUBSTANTIVE VERBS PROPER.

This kind of verb is derived from substantives. They end in *i* at the third person. (I. Conj.) In regard to the formation of these verbs, two Rules are to be observed, viz :

RULE 1. To a substantive animate or inanimate, ending in a vowel, only a *w* is added, to form a verb.

EXAMPLES.

Inini, man.....*nind ininiw*, I am a man.

Ikwe, woman;….*nind ikwew,* I am a Woman.
Ogima, chief;…..*nind ogimaw,* I am a chief.
Aki, earth;……*nind akiw,* I am earth.
Sibi, river;……*nin sibiw,* I am a river.

Exception. To a substantive ending in a vowel that has the nasal sound after it, (*â, ê, î, ô,**) you have to add the syllable *iw*, to form a verb.

EXAMPLES.

Akiwesî, an old man; *nind akiwesîiw*, I am an old man.

Mindimóiê, an old woman; *nin mindimoiêiw*, I am an old woman.

Abinodjî, a child; *nind abinodjîiw*, I am a child.

Gigô, a fish; *nin gigôiw*, I am a fish.

RULE 2. To a substantive, animate or inanimate, ending in a consonant, the syllable *iw* is added, to make a verb of it. Only those substantives ending in a consonant, whose mutative vowel is *o*,† (which make their plural in *og*, and some in *wag*,) take the syllable *ow*, to become verbs.

EXAMPLES.

Wábigan, clay; *nin wabiganiw*, I am clay.

Jiwitagan, salt; *nin jiwitaganiw*, I am salt;

Assin, a stone; *nind assiniw*, I am a stone.

Pakwéjigan, bread; *nin pakwejiganîw*, I am bread.

Jishibens, a little duck; *nin jishibensiw*, I am a little duck.

Jaganash, an Englishman; *nin Jaganashiw*, I am an English-man.

Gisiss, the sun;.....*nin gisissow*, I am the sun.

Mitig, a tree;.....*nin mitigow*, I am a tree.

Amik, a beaver;.....*nind amikow,* I am a beaver.
Biwabik, iron;.....*nin biwabikow,* I am iron.

* See page 10. No. 3. † See page 85.

NOTE. There is yet another kind of substantive-verbs in this language. They are *unipersonal* and belong to the IX. Conjug-ation. They are derived from *inanimate* substantives ending in *win*; and their formation consists in adding *iwan* to the end syll-able *win*.

EXAMPLES.

Minawánigosiwin, joy;.....*minawanigosiwiniwan*, there is joy.
kashkéndamowin, sorrow;...*kashkendamowiniwan*, there is sorrow.

Bápiwin, laughter;.....*bapiwiniwan*, there is laugh.
Mawiwin, weeping;.....*mawiwiniwan*, there is weeping.
Bakadewin, starvation;.....*bakadewiniwan*, there is starvation

VI. ABUNDANCE-VERBS.

These verbs are also substantive-verbs, being formed from substantives. But as they signify at the same time *abundance* of what they express, they justly form a distinct class of verbs, called as above. They are unipersonal verbs, belonging to the VII. Conjugation.

There are two Rules for their formation, somewhat relating to those of the preceding number.

RULE 1. To form an abundance verb, add the syllable *ka* to a substantive ending in a *vowel*, may it be *animate* or *inanimate*.

EXAMPLES.

Anishinabe, Indian;…*anishinabeka*, there is plenty of Indians.
Sagime, moscheto;….*sagimeka*, there is plenty of moschetos.
Nibi, water;…….*nibika*, there is much water.
Animiki, thunder;……*animikika*, there is a thunder storm.
Namé, a sturgeon;…..*naméka*, there is abundance of sturgeon.

Exception. Substantives ending in a vowel which has the *nasal* sound, take *ika*, to become abundance verbs.

EXAMPLES.

Gigô, fish;.....*gigôika*, there is plenty of fish.

Abinodjî, a child;.....*abinodjiika*. there is abundance of children.

Assabikeshî, a spider;...*assabikeshîika*, there is abundance of spiders.

Mishiké, a turtle;.....*mishikeika*, there is plenty of turtles.

RULE 2. Substantives, *animate* or *inanimate*, ending in a *con-sonant*, require the addition of *ika* or *oka*, to be transformed into verbs of this class. (The mutative vowel *o* requires *oka*.)

EXAMPLES.

Mikwam, ice;.....*mikwámika*, there is much ice.

Gon, snow;.....*gonika*, there is much snow.

Ashishk, dirt, (on.....*ashishkika*, there is much dirt, mud. the road, etc.)

Namégoss, trout;.....*namegossika*, there is abundance of trout.

Miskwimin, a raspberry,..*miskwiminika*, there is plenty of rasp-berries.

Awing, a star;.....*anangoka*, there are many stars.

Mitig, a tree;.....*mitigoka*, there is abundance of trees.

Wábos, a rabbit;.....*wabosoka*, there are many rabbits.

VII. POSSESSIVE VERBS.

These verbs indicate possession or property, in a very peculiar manner. They are substantive-verbs, being derived from sub-stantives, *animate* or *inanimate*, by prefixing *o* or *od*, and the personal pronoun *nin* or *nind* in the first person, etc.; and they belong to the I. Conjugation, being intransitive verbs, ending in a vowel at the characteristical third person; that is, in *i* or *o*. (This *o* refers to the mutative *o*.)

Those that terminate in a *consonant* at the first person singular, indicative, present, do ordinarily not take the possessive terminations. (See page 53.) Some may take them occasionally.

But those that end in a *vowel* at the said person, take the possessive terminations. These all end in *i* at the characteristical third person.

EXAMPLES.

Tchiman, canoe;.....*nind otchíman*, I have a canoe.

Mokoman, a knife;.....*nind omókoman*, I have a knife.

Odaban, a sledge;.....*nind ododaban*, I have a sledge.

Noss, (*n-oss*,) my farther;.....*nind ooss*, I have a father.

Ningwiss, my son; (*nin-gwiss*,) *nind ogwiss*, I have a son.

NOTE. These end in *i* at the third person, *otchimani*, etc.

Wagákwad, an axe;.....*nind owágakwad*, I have an axe.

Makak, a box;.....*nind omakak*, I have a box.

Akik, a kettle;.....*nind odakik*, I have a kettle.

Mitig, tree or wood;.....*nind omitig*, I have a tree or wood.

NOTE. These end in *o* at the third person, *owagakwado*,

Joniia, silver, money;.....*nind ojoniiam*, I have money.

Pijiki, a cow;.....*nind opijikini*, I have a cow.
Opin, a potatoe;.....*nind odopinim*, I have potatoes.
Aki, earth, land;.....*nind odakim*, I have land.
Ishkote, fire;.....*nind odishkotem*, I have fire.

NOTE. These have the possessive terminations, ending in *i* at the third person, *ojoniiami*, *opijikimi*,

VIII. WORKING VERBS.

The verbs of this class signify the *doing of a work*; and so I think they are properly called, *working* verbs. They are substan-tive verbs, all being derived from substantives, *animate* or *inanimate*, and follow the same Rules in their formation, as the abundance verbs of No VI. These verbs belong all to the I. Conj.

To make a working verb out of a substantive, you have to prefix to it *nin* or *nind*, and to add *ke*, *ike*, or *oke*, according to the same Rules, as you added *ka*, *ika* or *oka*, in No. VI.

EXAMPLES.

Mikana, path, road;.....*nin mikanake*, I make a road.

Ishkote, fire;.....*nind ishkoteke*, I make fire.

Akakanje, charcoal;.....*nind akakánjeke*, I burn coal.

Joniia, silver;.....*nin joniiake*, I work silver.

Mashkikiwabo, medicine;.....*nin mashkikiwaboke*, I prepare medicine.

Ishkwandem, a door;.....*nind ishkwandemike*, I make a door.

Mitchikanákobidjigan, fence;..*nin mitchikanakobidjiganike*, I am making a fence.

Tchiman, a canoe;.....*nin tchimanike*, I am making a canoe.

Gigô, fish;.....*nin gigoîke*, I am storing up fish.

Sisibakwad, sugar;.....*nin sisibakwadoke*, I am making sugar.

Makák, box, barrel;.....*nin makakoke*, I make barrels.
Biwábik, iron, metal;.....*nin biwabikoke*, I make metal, I work in a mine.

IX. FEIGNING VERBS.

These verbs are used to designate *feigning* or dissimulation. A verb of this kind represents its subject doing something for show only, or by dissimulation. They all terminate in *kas*, at the first person singular, indicative, present; and in *o* at the charac-teristical third person; and consequently belong to the I. Con-jugation. Some of them are derived from other verbs, and some from substantives.

Those derived from *substantives*, follow in their formation ex-actly the Rules established in No. VI. All you have additionally to do is, to add *s* to an abundance verb, and to prepose *nin* (*nind*,) and you have a feigning verb, as: *Anishinabeka*; feigning verb, *nind ánishinabekas*, I play or act the Indian, I feign to be an Indian. *Abinodjiika*; feigning verb, *nind abinodjiikas*, I play the child. *Wabosoka*; feigning verb, *nin wabosokas*. I feign to be a rabbit, (in fables.)

Those feigning verbs that are derived from verbs, add the syllable *kas* to the characteristical third person of the verbs from which they are formed.

EXAMPLES.

Nin niba, I sleep; 3rd. person, *niba*; *nin nibákas*, I feign to sleep.

Nin gagibishe , I am deaf; 3rd. person, *gagibishe*; *nin gagibishékas*, I dissemble to be deaf.

nind akos, I am sick; 3rd. person, *akosi*; *nind ákosikas*, I feign to be sick.

Nin nib, I die; 3rd. person *nibo*; *nin nibókas*, I feign to die.

X. CAUSING VERBS.

These verbs are called so, because they indicate that the sub-ject of such a verb *causes* some animate object to *be* in a certain circumstance, or to *do* something. They are all *animate* verbs, belonging to the IV. Conjugation. They are obtained from the characteristical third person of intransitive verbs, by adding a, *ia*, or *oa*: according to the following Rules.

RULE 1. when the characteristical third person ends in a *vow-el,* the letter *a* only is added, to form a causing verb.

EXAMPLES.

Nind abitchiba, I rise from the dead; 3rd. person, *abitchiba*; *nind abitchibaa*, I raise him from the dead.

Nin manisse, I chop; 3rd. person, *manisse*; *nin manissea*, I make him chop wood.

Nin widige, I am married; 3rd. person, *widige*; *nin widigea*, I make him be married.

Nind anoki, I work: 3rd. person, *anoki*; *nind anokia*, I make him work.

Nin wab, I see. 3rd. person, *wabi*; *nin wabia*, I make him see. *Nind ogimaw*, I am a chief; 3rd. person *ogimawi*; *nind ogima-wia*, I make him a chief.

Nin jáabos, I purge myself; 3rd. person, *jaboso*; *nin jabosoa*, I cause him to take a purge.

RULE 2. When the characteristical third person ends in a *consonant*, the syllable *ia* or *oa* is added to make a causing verb. (The syllable *oa* refers to the mutative vowel *o*.)

EXAMPLES.

Nin kashkendam, I am sad; 3rd. person, *kashkendam*; *nin kashkendamia*, I make him sad.

Nin mashkawendam, I am firmly resolved; 3rd. person *mashkawendam*; *nin mashkawendamia*, I cause him to be firmly resolved.

Nin dódam, I do it; 3rd. person *dodam*; *nin dodamoa*, I make him do it.

Nin twáshin, I break through the ice; 3rd. person *twashin*; *nin twashinoa*, I cause him to break through the ice.

NOTE 1. All the verbs of the II. and III. Conjugations, when transformed into causing

verbs, ought to end in *oa*; because their mutative vowel is *o*. But usage seems to require to add *ia* to those that are composed of *inendam*, (he thinks,) as the first two of these Examples; and many others.

NOTE 2. It must be observed here, that not *all* the verbs of the first three (or other) Conjugations use to be transformed into causing verbs; and some have their own way of becoming verbs of this kind, as: *Niba*, he sleeps; *nin nibea*, I cause him to sleep. *Kitimagisi*, he is poor: *nin kitimagia*, I make him poor. *Widigendiwag*, they are married together *nin widigendaag*, I marry them together. *O wabandan*, he sees it; *nin wabandaa*, I cause him to see it, I show it to him. *O kikendan*, he knows it; *nin kikendamona*, I cause him to know it, I make it known to him, etc., etc. These are verbs by themselves.

XI. FREQUENTATIVE VERBS.

This kind of verbs is used to indicate a repetition or reiteration of the action expressed by the verb. The contrivance which makes common verbs become frequentative, is, to double the first syllable of the verb.

EXAMPLES.

Nin pakitéowa, I strike him; *nin papakiteowa*, I strike him repeatedly.
Nin tángishkawa, I kick him; *nin tatángishkawa*, I kick him sev-eral times.
Nin bashanjeowa, I whip him; *nin babashanjeowa*, I whip him repeatedly.
Nin bapinodawa, I mock or scoff him; *nin babapinodawa*, I continue to scoff him.
Nin ganona, I speak to him; *nin gaganona*, I converse with him a certain length of time. Etc. . . etc. . .

But sometimes, especially when the first syllable of the com-mon verb has the vowel *i*, this *i* is changed in *a* in the first sylla-ble of the frequentative verb.

EXAMPLES.

Nin gigit, I speak (a short time;) *nin gágigit*, I speak long, much.
Nin pindige, I come in; *nin pápindige*, I come often in.
Nin nibaw, I stand; nin *nánibaw*, I stand here and there.
Nin migiwe, I give; *nin mámigiwe*, I give often, or to several persons.
Nin mina, I give him; *nin máminag*, I give to several persons.

XII. PITYING VERBS.

This modification of verbs is used to manifest *pity*, which the subject of these verbs has on himself, or on others. In English it requires a whole phrase to express the meaning of such a verb. We will exhibit here some of them and below are the English phrases which express their meaning.

Pitying. verb 1st. pers.	3rd. person.	Subj. mood pres.
Nin debimash; *	*debimáshi*;	*debimashan*.
Nin bakadesh; †	*bakadeshi*;	*bakadeshan*.
Nin gagibishesh; ‡	*gagíbisheshi*;	*gagibisheshan*.
Nind akosish; **	*ákosishi*;	*akosishan*.
Nind ijibesish; ††	*ijiwébisishi*;	*ijiwesishan*

* It is but too true what they say of me.

† I am worth pity, being so hungry.

‡ I am worth pity, being deaf.

* I am worth compassion, being sick. †† I am miserable, being so.

Debimáshinadog; I think, what they say of that poor fellow, is but too true. (Thirteen words for one.)

REMARK 1. Many. active verbs ending in *amawa*, indicate by this termination something belonging to the object of the verb, or relating and alluding to it. This modification of verbs is much used in the *Otchipwe* language, and is expressive.

SOME EXAMPLES.

Nin wabandamawa od inanokiwin; I see his work.

Nin gi-wabandamawa od ojibiigan; I have seen his writing.
Nin jingendamawa o batadowin; I hate his sin.
Nin jingendamawa o gaginawishkiwin; I hate his habit of lying.
Nin kikendamawa od ijiwebisiwin; I know his conduct.
Nin wi-kikendamawa o dodamowin; I want to know his doings.
Nin gi-nondamawa o matchi gijwewin; I heard his bad speaking.

Nin wi-nondamawa nagamowin; I want to hear his singing.
Nin gi-ojitamawa babisikawagan, I have made his coat. (*Nind ojiton*.)
Nin nitamawa gego, I kill something for him. *Nin niton*.)
Nin bósitamawa nibágan, I embark a bed for h. (*Nin bositon*.) Etc. . . etc.
You could, indeed, say: *Nin wabandan od inanokiwin*;
nin jingendan o gaginawishkiwin; *nin kikendan od ijiwebisiwin*; *nin nondan o matchi gijwewin*; etc. . This would be understood by Indians, but it is not genuine *Otchipwe*.

You see by these Examples, that the *last* syllable of the verb, (which always is a verb of the VI. Conj.,) from which a verb of this discription is formed, is changed into *amawa*, (which makes it become a verb of the IV. Conj.) But in some verbs ending in *on*, this last syllable is not changed in *amawa*, but in *awa*: as:

Nin mádjidon, I carry it away *nin madjidawa*, I carry it to him.
Nin bidon, I bring it; *nin bidawa*, I bring it to him.
Nind aton, I put it; *nind atawa*, I put it to him, or for him.
Nin kadon, I hide it; *nin kadawa*, I conceal it to him.
Nin sagiton, I like (keep) it; *nin sagitawa*, I don't give it to him.
Etc. . . etc. . . .

It is evident that the verbs ending in *an*, change invariably this syllable in *amawa*, to become verbs of this description. But for those ending in *on*, I can discover no Rule which could show us those that change this *on* in *amawa*, and those that change it in *awa*.

Try to get the right use of this kind of verbs, by an attentive observation of correct speakers of this language.

Remark 2. Let me now say a word of *contracted verbs*. The *Otchipwe* language is full of them. There are no fixed Rules for this contraction; usage contracted or abbreviated them, and established them in the language. Nor is it the business of the *Grammar*, to give a detailed account of them; this is the duty of the *Dictionary*. I will here only give you a few specimens of contracted verbs, and at the same time a hint, to be attentive and diligent in the analyzing of compound and contracted verbs and other parts of speech. Here are a few specimens.

Nin nádondám, I fetch and bring it on my back, (*Nin nádin*, I fetch it; *nin bimondán*, I carry it on my back.)

Bidássimishka, he is coming here in a canoe. (*Bi*, denoting approach; *ondass* , come here; *bimishka*, he goes or comes in a canoe, boat, etc.)

Nin bidadjim, I come and tell something. (*Bi*, denoting coming; *nin dibadjim*, I tell it.)

And innumerable others.

CHAPTER IV.
OF ADJECTIVES.

An *Adjective* is adjected or added to a substantive to express its quality or manner of existing.

The *Otchipwe* adjectives, like the English, are perfectly invar-iable, respecting gender, number and case. So we say: *Minó kwiwisens*, a good boy; *minó ikwesensag*, a good girl; *minó dodamowin*, a good action. As long as they are adjectives, they are invariable; but they are ordinarily transformed into verbs, and then they are conjugated.

There are only a few adjectives *proper* in the *Otchipwe* langu-age, they are almost all *adjective-verbs*.

1. *Here are some of the first sort, adjectives* proper.

Minó, good. *Geget mino inini kissaie*; thy brother is indeed a good man.

Minó ikwéban o gi-kitchi-nita-jaweniman widj' anishinaben; she was a good woman, she was very charitable towards her neighbor.

Minó akí na éndaji-kitigeieg? Is the soil good where your field is?

Matchí, bad, evil. *Matchí manito ki wi- mínigonan matchí inen-damowinan*; the evil spirit suggests us bad thoughts.

Matchi anishinabeg anótch matchi ijiwebisiwinan od aiana-wan, matchi nibi gaie o sagitonawa; bad Indians have many evil habits, and they also like liquor, (bad water.)

Matchi abinodjiiag; bad children.

Geté, old, ancient. *Geté anishinabeg gi-kitchi-batainowag*; the Indians of old were very numerous.

Nin Geté masinaigan nin bidon, bekanak dash mijishikan; I bring my old book, please give me another one.

Gete kitiganan; old fields.

Oshkí, new, recent; young. *Oshki masinaigan ki bi-nandota-mon*; I come to ask thee for a new book.

Oshki nagamónan ki wi-kikinoamoninim; I will teach you new hymns.

Oshki abinodjî, a young child. *Oshki ininiwag*, young men.

Gwaiák, good, just, right, upright, straight.—*Gwaiák inini*, a good or just man; *gwaiák atawéwinininiwag*, good traders. *Geget kitchi apitendagwad gwaiak ijiwebisiwin*; a good upright conduct is greatly valuable.

Kagigé, eternal, everlasting.—*Gwaiák enamiadjig kagigé bimadisiwin gijigong ta-minawag*; to good Christians life everlasting will be given in heaven.

Kagigé minawánigosiwin dagomagad gijigong; there is eternal joy in heaven.

Ki dá-gotán iw kagigé ishkoté anámakamig; thou oughtst to fear that eternal fire in hell.

Kiichitwá, holy, *saint.—Kitchitwa Marie*; *Saint* Mary. *Kiichitwá Paul*; Saint Paul. *Kitchitwa Anamiéwigamig*; the holy Church.

Nibiwa , much, many. *Nibiwa aki o gi-gishpinadon*; he bought much land.

Nibiwa odenawan o gi-wabandanan gi-babamadisid; he saw many cities on his travel.

Jesus nibiwa ketimagisinidjin a gi-jaweniman, nibiwa aiakosi-nidjin o gi-nodjimoan. Jesus did charity to many poor people, and healed many sick persons.

Pangí, some, a little, a few.—*Pangijiwitagan mijishikan*; give me some salt.

Pangi o opinin o gi-ashaman; he gave him a few potatoes to eat.

Pangi bimidé mijishinam, *gi -átewan sa nin wassakwanén-djiganinanin*. Give us a little of your oil, for our lamps are gone out.

NOTE. These two adjectives, *nibiwa and pangi*, are oftener adverbs than adjectives.

2. *Here are some of the second sort*, adjective verbs.

Nibwaká aw inini; this is a wise man.

Nita-anoki aw ikwé; this is an industrious woman.

Néta-anokidjig kitchi kitigéwininiwag daniwag; industrious farmers are wealthy.

Kakina ninidjanissag ákosiwag, my children are all sick. *Bakadé*, he is hungry; *nibágwe*, he is thirsty; he is poor; *jawen-dagosi*, he is happy.

Kissiná, it is cold; *kijate*, it is warm; *anwatin*, it is calm; *nodin*, it is windy.

Remark 1. Where we use in English an *adjective* with the aux-iliary verb (to be,) the *Otchipwe* language will employ a verb, in which the adjective and the auxiliary verb are joined in one verb. For this reason we call these words *adjective-verbs*. So, for instance, in the above sentences, *nibwaká*, does not signify only *wise*, but, *he is wise* ; *bakadé*, means not only *hungry*, but, *he is hungry*; *kissina*, not only *cold*, but, *it is cold*, etc.

Remark 2. These adjective-verbs are true verbs denoting *quality*, and are conjugated. They don't

belong all to the same Conjugation. The characteristical third person and the quality of the verb indicate the Conjugation to which an adjective-verb belongs. The enumeration of these verbs is the business of the Dictionary. Here in the Grammar we will merely give some Examples of adjective-verbs belonging to different Conjugations, as:

Nin wabishkis, I am white; *nin makatewis*, I am black; *nin jawendagos*,* I am happy; *nin sagiigos*, I am amiable, (or loved.) To the I. Conjugation.

Nind agódjin, I am hanging; *nin minoshin*, I am well placed, (lying down.) To the III. Conjugation.

Wabishka, it is white *bigoshka*, it is broken; *wasséia* it is light; *minosse*, it is convenient, (it goes well, fits well.) To the VII. Conjugation.

Wabishkamagad, it is white; *manadad*, it is bad; *kashkendag-wad*, it is melancholy, sorrowful. To the VIII. Conjugation.

Gwanátchiwan, it is beautiful; *songan*, it is strong; *onijishin*, it is fair, useful. To the IX. Conjugation.

DEGREES OF COMPARISON IN ADJECTIVES.

There are *three* degrees of qualification or comparison which can be expressed in adjectives, the *Positive*, *Comparative* and *Superlative*. In the *Otchipwe* language these degrees of compar-ison are expressed in the *adjective-verbs*, by placing before them certain adverbs, as the Examples of No. 2 and 3 will show.

* By the intercallation of the syllable *wi*, between the final *o* and *s*, in the last syllable of adjective-verbs ending in *gos*, the *Otchipwe* language gives to these verbs the signification of the influence of Divine Power or Goodness. F. i. *Nin jawendagowis*, I am happy through the goodness of God. *Nin sagiigowis*, I am loved by God, (God loves me.)

1. THE POSITIVE.

Adjectives in the *Positive* express the quality of objects simply, without respect to other objects, as:

Bekádisi, tabassénindiso gaie aw oshkinawe; this young man is meek and humble, (without respect to the meekness and humility of others.)

Giwashkwébiwag igiw anishinabeg; these Indians are drunk, (without expressing whether they are more or less drunk than others.)

Gwanátchiwan ki kitigan; thy field is beautiful.

Onijishin ow mashkiki; this medicine is good.

NOTE. All the adjectives *proper*, and the *adjective-verbs* of the *Dictionary* are in the Positive.

2. THE COMPARATIVE.

Adjectives in the *Comparative* express the quality of an object in a higher or lower degree than that of another; and according to these two kinds of comparison, the comparative also is double,—the comparative of *superiority*, and the comparative of *inferiority*.

A. The comparative of *superiority* is formed, in the *Otchipwe* language, by placing the adverbs *awáshime* or *nawatch* before an adjective-verb in the positive. These two adverbs have both the same signification; they signify more.

EXAMPLES.

Paul nawátch kitimi, John dash; Paul is more lazy than John. *Awashime apitendagwad anamiewin, kakina dash aking endagog*; religion is more worth than all other things on earth.

Nin jawéndagos geget, awáshime dash kin ki jawéndagos; I am happy indeed, but thou art more happy, (happier.)

Nawátch gisiss wassési, tibikigisiss dash; the sun is brighter (more bright) than the moon.

B. The comparative of *inferiority* is formed by placing before an adjective-verb the two adverbs *nawátch pangí*, which signify *less*, or *not so much*, as:

Nawátch pangi kissinamagad nongom, bibinong dash; it is not so cold now than it was last winter.

Nawátch pangi ákosi nongom, pitchinago ga-digid; he is not so sick to-day, than he was yesterday.

3. *THE SUPERLATIVE.*

Adjectives in the *Superlative* express the quality in a very high or low, or even in the highest or lowest degree in one object compared with one or more others; and according to this dis-tinction, the superlative also is double, *relative* and *absolute*.

A. The *relative* superlative (which expresses a very high or low, but not the highest or lowest degree of all,) *iag*, construc-ted by placing the adverbs *apitchi*, or *kitchi*, before an adjective verb. These adverbs signify *very*, *very much*. Sometimes also, to drive more strength to the superlative, both adverbs, *ápitchi* and *kitchi*, are put together.

EXAMPLES OF THIS SUPERLATIVE.

Kitchi ginósi aw inini; this man is very tall, (but not the tallest of all.)

Apitchi mino bimadisi awe kwiwisens; this is a very good natured boy.
Kitchi minwendágosiwag ogów abinódjiiag; these are very amiable children.
Apitchi kitchi ákosi; he is extremely sick.
Apitchi kitchi kitimagisi netá-giwashkwébid; a drunkard is extremely miserable.

B. The *absolute* superlative, (which expresses the highest or lowest degree of all,) is constructed by placing before an adjec-tive verb, the adverb *mámawi*, which signifies *together*, or, at all. (In the *CHANGE* it sounds maiámawi.)

EXAMPLES OF THE ABSOLUTE SUPERLATIVE.

Mi aw maiámawi-ginósid inini; this man is the tallest of all.

Aw kwiwisens mamawi nibwaka endashiwad nin kikinoamaka-nag; this boy is the wisest of all my scholars.

Maiámawi-niganisid Kitchi-mekatewikwanaie; the Sovereign Pontiff; (the highest or foremost Bishop.)

Maiámawi-Ishpéndagosid; the Most-High.

Remark. By the right use of the above adverbs, the strictest distinction of the degrees of comparison can be expressed. It must, however, be observed, that in common speaking the adverb *apitchi* is often employed to denote the *absolute* super-lative. F. i. *Kije-Manito apitchi kijéwadisi*, *apitchî gaie gwaiák ijiwebisi*; God is most merciful and most just, (in the highest degree, of course.)

CHAPTER V.
OF NUMBERS.

Numbers, (which are properly adjectives, adverbs and verbs,) serve to express exactly the quantity and succession of objects that can be counted.

There are In the *Otchipwe* language *five* distinct sorts of num-bers. These sorts of numbers I have arranged here according to their derivation from each other. This order is unusual in Gram-mars, but natural in the *Otchipwe* Grammar.(*Nij, nénij. Nijing, nénijing, éko-nijing*.)

1. *Cardinal* numbers, which express an exact quantity of objects without any report.
2. *Distributive* numbers, which denote distribution and repartition.
3. *Multiplying* numbers, which indicate reiteration or repetion.
4. *Multiplying-distributive* numbers, which combine the idea of multiplication and distribution in one expression.

5. *Ordinal* numbers, which mark the order and succession of objects.

Béjjig,	one.
Nij,	two.
Nisswí,	three.
Niwin,	four.
Nánan,	five.
Ningotwásswi,	six.
Nijwasswi,	seven.
Nishwásswi,	eight.
Jángasswi,	nine.
Midásswi,	ten.
Midásswi ashí béjig,	eleven.
Midasswi ashí nij,	twelve.
Midasswi ashi nisswi,	thirteen.
Midasswi ashí niwin,	fourteen.
Midasswi ashí nanan,	fifteen.
Midasswi ashí ningot wasswi,	sixteen.
Midasswi ashí níjwasswi,	seventeen.
Midasswi ashí nishwásswi,	eighteen.
Midasswi ashí jángasswi,	nineteen.
Nijtana,	twenty.
Nijtana ashi bejig,	21.
Nijtana ashi nij,	22.
Nijtana ashi nisswi,	23.
Nissimidana,	30.
Nissimidana ashi bejig,	21.
Nimidana,	22.
Nanimidana,	23.
Ningotwassimidana,	40.
Nijwassimidana,	50.
Nishwássimidana,	60.
Jangassimidana,	70.
Ningotwák,	80.

31.
40.
50.
60.
70.
80.
90.
100.

Ningotwak ashi bejig,	101.
Ningotwak ashi nij,	102.
Ningotwak ashi midasswi,	110.
Ningotwak ashi midasswi ashi bejig,	111.
Ningotwak ashi ningotwasswi,	116.
Ningotwak ashi nijtana,	120.
Ningotwak ashi nijtana ashi nanan,	125.
Nijwak,	200.
Nijwak ashi nanimidana ashi nij,	252.
Nisswák,	300.
Níwak,	400.
Nánwak,	500.
Ningotwasswak,	600.
Nijwasswak,	700.
Nishwasswak,	800.
Jangasswak,	900.
Midásswak,	1,000.
Midasswak ashi bejig,	1,001.
Midasswak ashi midasswi,	1,010.
nijwak ashi nissimidana,	1,230.
Nijing midasswak,	2,000.
Nissing midasswak,	3,000.
Niwing midasswak,	4,000.
Naningmidasswak,	5,000.
Ningotwatching midasswak	6,000.
Níjwatching midasswak,	7,000.
Nishwátching midasswak,	8,000.
Jangatching midasswak,	9,000.
Midátching midasswak,	10,000.

Midatching ashi abiding midasswak, 11,000.

Midátching Bashi abiding midásswak ashi ningotwak ashi midasswi ashi bejig, 11,111.

Midátching ashi nijing midasswak, 12,000.

Midátching ashi nissing midasswak, 13,000.

Midátching ashi nishwátching midasswak, 18,000.

Midátching ashi jángatching midasswak ashi nijwasswak ashi nishwàssimidana ashi ningo twasswi,.....19,786.

Nijtana dassó midasswak, 20,000.
Nijtana dassó midasswak, ashi nanan, 20,005.
Nijtana dassó midasswak, ashi midasswak, 21,000.
Nijtana dassó midasswak, ashi midasswak ashi, ningotwak ashi mïdásswi ashi nij, 21,112.
Nijtana dassó midasswak ashi wining midásswak, 25,000.
nishwatching midasswak ashi nisswak, 28,300.
Nissimidana dasso midasswak, 30,000.
Nanimidana dasso midasswak, 50,000.
Nanimidana dasso midasswak ashi nanwak ashi nanan, 50,505.
Jangassimidana dasso midasswak, 90,000.
Ningotwak dasso midasswak, 100,000.
Nisswak dasso midasswak, 300,000.
Midasswak dasso midasswak, 1,000,000.

Etc., etc.

REMARK 1. To express 2000, they also say: *nijtanak*; 3000, *nissímidanak*; 4000, *nimidanak*;

5000, *nanimidanak*; 6000, *ningotwassimidanak*; 7000, *níjwassimidanak*; 1000, *nishwássimidanak*; 9000, *jángassimidanak*. This is the same as: twenty hundred, thirty hundred, forty hundred, etc.

REMARK 2. In counting from *eleven* up to *twenty*, they ordinarily omit *midasswi*, and only say: *ashi bejig*, eleven; *ashi nij*, twelve; *ashi nisswi*, thirteen, etc.

REMARK 3. In common quick counting they say *jang*, instead of *jangasswi*, nine; and *kwetch*, instead of *midasswi*. This is however not to be imitated.

EXAMPLES.

Adam, nitám inini, jángasswak ashí nissímidana dassó bibón gi-bimádisi oma aking. Adam, the first man, lived nine hundred and thirty years on earth.

Nisswak ashi ningotwassimidana ashi nanan gijigadon, mi bejig kikinonowin. 365 days make a year.

Awáshime nánwak masináiganan nind aianan. I have more than 500 books.

Nimidana dassó tibáigan kitagígin nin gi-gíshpinadon, níjtana ashi náno tibáigan dash manitówegin. I have bought forty yards of calico, and twenty-five yards of cloth.

Nijo bibón gi- anoki, mid dash nánwak dasswabik jóniian gi-gashkiad. He has worked two years and earned 500 dollars.

Naning midasswak ininiwan Jesus o gi-ashaman pagodakamig, nánan dash eta pakwejiganan o gi-awan. Jesus fed 5000 men in the desert with only five loaves of bread.

Debeniminang Jesus nissimidana ashi nisso bibon gi-bimadisi aking. Our Lord Jesus lived 33 years on earth.

Ningwiss midassogwan eta gi-bimadisi, mi dash gijigong gi-ijad. My son lived only ten days, and went to heaven.

Nisswi kwíwisensag keiábi nind aiáwag. I have yet three boys.

REMARK 1. The Cardinal numbers from *one* to *ten* undergo a little change before substantives signifying *measure*, of time or of other things; and these substantives always remain in the *singular* number. Instead of *bejig*, *nij*, *nisswi*, etc., we say

before those substantives: *ningó*, *níjo*, *nissó*, *nío*, *náno*, *ningotwásso*, *níjwasso*, *nishwásso*, *jangasso*, *midasso*. Some instances of this you have seen in the above Examples, and I will give you some more here.

Ningo gisiss nin gi-anonig. He hired me for a month, or for one month.

Kawin na ki dá-mijissi ningó tibáigan. Wouldst thou not give me a yard of cloth.

Nijo bibón gi-aiá Moniang. He was two years in Montreal. *Nissó tibáigan papagiwaiánigin ki minin*. I give thee three yards of cotton.

Géga ningotwásso gisiss gi-inéndi. He was absent nearly six months.

Midasso tibáigan ashi niwin, or *midásso tibaigan ashi nió tibáigan*, or *ashí nío tibáigan*. Fourteen yards.

Midásso bibon ashi náno bibon nin gi-danís Wawiiátanong. I lived fifteen years in Detroit.

REMARK 2. Cardinal numbers from *ten* to *nineteen*, when before substantives denoting measure, are expressed in three manners, viz:

1. *Midasso bibon ashi bejig*, eleven years. *Midasso bibon ashi nij*, twelve years. *Midasso bibon ashi nanan*, fifteen years, etc.
2. *Midasso bibon ashi ningo bibon*, eleven years. *Midasso gisiss ashi nijo gisiss*, twelve months.
   Midasso dibaigan ashi jangasso dibaigan, nineteen bushels, etc.
3. *Ashi ningo bibon*, eleven years.
   Ashi nisso dibaigan, thirteen yards, bush., feet., etc.
   Ashi nano gisiss, fifteen months, etc.

NOTE. These *three manners* of expressing numbers are to be applied also to the subsequent *Remarks*; mutatis mutandis.

REMARK 3. When the Cardinal numbers before substantives denoting *measure*, are expressed in *round* numbers, twenty, thirty, fifty, hundred, thousand, etc., the word *dasso* * is put

* NOTE. The word dasso signifies nothing in itself; it is only used in con-nection with words signifying measure, of time or of other things.

between the number and the substantive, this latter remaining invariably in the *singular*. But when numbers *under ten* are joined to the round numbers, the rules of the foregoing *REMARK* take place. You have already seen some cases of this in the above Examples, and here are some more.

Gwaiák nijtana dasso bibon gi -bimadisi nindánissiban. My deceased daughter has lived just twenty years.

Nimidana dassó tibáigan séniba nin gi-gíshpinana. I bought forty yards of ribbon.

Nijwak dassó tibábishkodjigan anokadjigan o bimóndan. He carries on his back 200 pounds of goods.

Wika nongom awiiá ningotwak dassó bibón bimádisi; *gaiát dash ánind ningotwásswak*, *anind dash awáshime jángasswak dassó bibón gi-bimádisiwag*. Nowadays seldom a person lives a hundred years; but in ancient times some lived 600, and some upwards of 900 years.

Nimishómissiban ningótwak dassó bibon ashi níjo bibon gi-binádissi. My deceased grand-father lived a hundred and two years.

Nissímidana ashi náno tibáshkodjigan pakwéjiganan nin gi-ashamig. He gave me thirty-five pounds of flour.

REMARK 4. When the substantive following a Cardinal num-ber, from *one* to *nineteen*, signifies objects of *wood*, *stone*, *metal*, etc., or when *days* are mentioned, the Cardinal number is connected *with certain syllables* alluding to the material, or shape, of the object expressed by the substantive; according to the following scheme.

a. With the syllable *gwan*, to indicate days; as:
Nijogwan nin gi-bimossé. I walked two days.
Jaïgwa nissógwan kawin wissinissi. He has eaten nothing now three days.
Nánogwan gi-aiá omá. He stayed here five days.
Niogwan, *nishwássogwan*, *midássogwan*; *midássogwan ashí níjogwan*, or only: *ashi nijogwan*, etc.
To express one day, they will say, *nino gijig*.

b. With the syllable *ssag*, to denote wooden vessels, such as barrels, kegs, boxes, etc., as:
Ningotossag mandáminag nin ga-gishpinanag. I will buy a barrel of corn.
Nijossag pakwéjigansan od aiawan. He has two barrels of crackers.
Jángassossag sagáiganan. Nine kegs of nails.
Nijossag joniia. Three boxes of money.
Níossag, *nánossag*, *midassossag*; *midassossag ashi bejig*, etc.

c. With the syllable *weg*, to mark *clothing materials*, as:
Béjigweg wabóian. One blanket.
Nijweg wabóianan, *níweg dash papagiwaiánan*, *nissweg dash móshweg*, *mi minik ga-dibaamagoiàn*. My pay consis-ted of two blankets, four shirts and three handkerchiefs. *Nánweg*, *ningotwassweg*, *midassweg*; *midassweg ashi bejig*. . . .

d. With the syllables *watig* to allude to wood or lumber; as: *Kawin gánage béjigwatig nabágissag nind aiáwassi*. I have not a single board.

Midásswatig missán bídon. Bring ten sticks of wood.
Nisswátig abwín. Three paddles.
Ningotwássswatig ajéboianan. Six oars.
Nijwatig, nánwatig, níjwasswatig; *midasswatig ashi bejig, midasswatig ashi niwin*; *ashi nanwatig*.

e. With the syllables *wabik*, to signify *metal* , *stone*, or *glass*; as: *Béjigwabik joniia ki ga-dibaamon*. I will pay thee one dollar.
Midásswabik wassétchiganabikon. Ten window-glasses, (ten panes of window-glass.)
Nisswábik kijabikisiganan. Three stoves.
Nánwabik jigwanabikog nin binag. I bring with me five grindstones.
Niwabik, *nishwásswàbik* ; *midásswabik ashi nijwabik*, or, *midasswabik ashi nij*, or only *ashi nijwabik*, *ashi nisswabik*,

f. With the syllables *minag*, to designate *globular* objects, as: *Béjigominag tchiss ganagé ashamakan*. Give him at least one turnip.
Nissóminag mishíminag ki ga-minin. I will give thee three apples.
Niominag opinig. Four potatoes.
Midássominag anwín. Ten musket-balls.
Midassominag ashi bejig; *midássominag ashi nij*; *middassominag ashi niominag*; *ashi nanominag*, *ashi jangassominag*.

There are many other syllables of this description in the *Otchipwe* language, which are attached to Cardinal numbers to allude to some particular object.

Here are again some of them.

g. *wéwan*, alluding to a *pair* or *pairs*, as: *Ningotwéwan makisinan*, a pair of shoes; *nijwewan*, *nisswewan*, *niwewan*; *nanwewan pijikiwag*, five pair or yoke of oxen. *Midasswewan ashi bejig*; *midasswewan ashi ningotwasswewan*; *ashi jangasswewan*, nineteen pair.

h. *óshkin*, to allude to a bag or sack, as: *Ningotoshkin opinig*, a bag of potatoes; *nijóshkin*, *nissóshkin*, *nanoshkin*; *nijwassoshkin mishiminag*, seven bags of apples; *midassoshkin ashi nanan*, fifteen bags.

i. *ónag*, to allude to a canoe, boat, vessel, etc., as: *Ningotónag*, *nijonag*; *nionag tchimanan nin wabandanan*, I see four canoes; *nanonag*; *midassonag nabikwanan*, ten vessels; *midassonag ashi nanonag ishkotenabikwanan gi-nibomagadon*, fifteen steamboats have perished.

j. *ník*, alluding to the outstretched arms of a man measuring a fathom, as: *Ningotonik*, *nijonik*, *nissonik*, *nionik*, *nanonik*: *midassonik biminakwan*, ten fathoms of cord; *midassonik ashi ningotwassonik*, sixteen fathoms.

k. *síd*, alluding to the measurement by the foot, as: *Ningotosid*, *nijosid*, *nissosid*, *nanosid* , *nishwassosid*; *midassosid*, ten feet; *midassosid ashi bejig*; *midassosid ashi nijosid*; *ashi nissosid*, thirteen feet.

l. *wákwoagan*, alluding to the measurement by the span, as: *Ningotwákwoagan*, *nijwákwoagan*, *nisswákwoagan*; *midasswákwoagan*, ten span; *midasswákwoagan ashi nanwákwoagan*, fifteen span.

m. *nindj*, alluding to a finger, for the measurement by the inch, as: *Ningotonindj*, one inch; *nijonindj*, *nissonindj*; *jangassonindj*, nine inches; *midassonindj ashi bejig*, eleven inches.

REMARK 5 . The same syllables are also annexed to the interpo-lation-word *dasso*, under the circumstances referred to in the preceding REMARK 3., when the Cardinal numbers before the substantive above described are *round* numbers; as twenty, thirty, forty, eighty, hundred, thousand. —The following Exam-ples will illustrate this REMARK.

a. *gwan*, *nijtana dassogwan*, twenty days; *nánimidana dassog-wan*, fifty days.

b. *ssag*, *ningotwák dassóssag bimidé*, a hundred barrels of oil; *nissimidana dassonag gigô*, thirty barrels of fish.

c. *weg*, *ningotwassimidana dasswég wabóanan*, sixty blankets; *nímidana dasswég adópowiniginon*, forty tablecloths.

d. *watig*, *níjwassimidana dasswátig gíjikag*, seventy cedars; *nijtana dasswátig abajín*, twenty lodge-poles.

e. *wabik*, *nishwássimidana dasswabik joniia*, eighty dollars; *midásswak dasswábik sagáiganan*, one thousand nails.

f. *minag*, *nissímidana dassóminag anindjímin*, thirty peas; *ján-gassimidana dassóminag ogwísssimanan*, ninety pumpkins.

And so also with the other syllables; *dasswéwan*, *dassóshkin*, *dassónag*, *dassoník*, *dassosíd*, *dasswákwoagan*, *dassonindj*.

Numbers *under ten*, attached to those round numbers, will follow the rules of *REMARK* 2. As, *nijtana dassogwan ashi nijogwan*; *ningotwak dassóssag ashi nánossag*, etc. etc.

The manner of expressing *age*, *the day of the month*, and the *hour*, is another peculiarity and difficulty of the *Otchipwe* language, which we have to consider here.

Manner of expressing age.

1. If the age of a child is *under a month*, it is expressed in the same manner as the *day of the month*, (p. 442.) F. i. *Anin enda-ossogwanagisid aw abinodji*? How many days is this child old? *Nijogwanagisi*, *nissógwanagisi*, *niogwanagisi*, *midassogwana-gisi*, etc. It is two, three, four, ten days old, etc.

2. If the age of a child is to be expressed in *months*, they say thus:

Anin endasso-gisisswagisid aw abinodji? How many months is this child old? *Ningo-gísisswagisi*, *níjo-gisisswagisi*, *nio-gísisswagisi*, *ningotwásso-gisisswagisi*, *midásso-gisisswagisi ashi nisswi*, *nijtana dasso-gisisswagisi ashi nij*, etc. . . .It is one, two, four, six, thirteen, twenty-two months old, etc.

3. If the age to be expressed is *not over ten years*, they connect the *Cardinal number* with the word *bibon*, (which signifies winter or year,) and make a verb of it thus:

Anin endasso-bibonagisiian? *Nin nishwásso-bibonagis*; How many years art thou old? I am eight years old. *Anin endasso-bibonagisid*? *Midasso-bibonagisi*. How many years is he (she) old? He (she) is ten years old. *Ogaw nijódeiag kawin mashi náno-bibonagissíwag*; these twins are not yet five years old.

4. If the age is from *ten to nineteen years*, it can be expressed in three different manners; thus: *Midásso-bibónagisi ashi nío bibónagisi*, or *midásso-bibónagisi ashi níwin*, or *ashi nio-bibonagisi*; he is fourteen years old. (In the first person the second manner is usual; as; *nin midasso-bibonagis ashi nij*; *nin midasso-bibonagis ashi nanan*, etc.)

5. If the age is *over nineteen years*, and expressed in *round numbers*, they put *dasso* before *bibon*, and frame the whole into a verb. *Nin nímidana dasso-bibónagis*, or *nimidana nin dassó-bibónagis*; I am forty years old. *Nanimidana dassó-bibónagisi*; he is fifty years of age. *Awáshime níjtana dásso-bibonagisiwag nishimeiag*; my brothers are over twenty years old.

6. If the age is *upwards of twenty years*, and expressed in *mixed* numbers, it is given as follows, viz:

Nijtana dasso-bibonagisi ashi niwin; he is twenty - four years old. *Nin nánimidana dasso-bibónagis ashi nisswí*; I am fifty-three years old. *Nijtana dassó-bibónagisi nin bebéjigoganjim*, *ashi nij*; my horse is twenty-two years old.

MANNER OF EXPRESSING THE DAY OF THE MONTH.

The *Otchipwe* names of the twelve months or moons:

1. *Manito-gisiss*, the moon of the spirit, (January.)
2. *Namébini-gisiss*, the moon of suckers, (fish,) (February.
3. *Onábani-gisiss*, the moon of the crust on the now (March.)
4. *Bebokwédagimsing-gisiss*, the moon of the breaking of snow shoes, (April.)
5. *Wábigon-gisiss*, the moon of flowers and blooms, (May.)
6. *Odéimini-gisiss*, the moon of strawberries, (heart-berries) (June.)
7. *Miskwímini-gisiss*, the moon of raspberries, (red-berries,) (July.)
8. *Min-gisiss*, the moon of whortleberries, (August.)

9. *Manominike-gisiss*, the moon of the gathering of wild rice, (September.)
10. *Binákwigisis*, the moon of the falling of leaves, (Oct.)
11. *Gashkadino-gisiss*, the moon of freezing, (November.)
12. *Manito-gisissons*, the little moon of the spirit, (Deer.)

The word *gisiss*, which means *sun* and *moon*, is an animate substantive.

When the *Otchipwe* want to express the distinction between these two luminaries, they will say gisiss for the sun, and *tibikigisiss*, (night. sun,) for the moon.

The question after the date is in *Otchipwe* thus: *Anin éndasso-gwanagisid gisiss nongom*? How many days is the moon old to-day? Or, *anin epitch gisissowagak*? How late is the moon?

The answer is, for the first day: *Nongom mádaginso manito-gisiss*, *namébini-gisiss*, etc.; to-day the month of January, February, etc., begins to be counted. For the following days they say: Such a month, or moon, is so and so many days old. F. i.

Manito-gisiss nongom níjogwanagisi, to-day is the 2nd of Jan. *Manito-gisiss nongom nissógwanagisi*, to-day is the 3rd of Jan. *Manito-gisiss nongom níogwanagisi*, to-day is the 4th of Jan. *Manito-gisiss nongom nánogwanagisi*, to-day is the 5th of Jan, *Namébini-gisiss nongom nishwássogwanagisi*, to-day is the 8th.

of February.

Namébini-gisiss midássogwanagisi, to-day is the 10th. of Feb. *Namébini-gisiss midassogwanagisi ashi bejig*, to-day is the

11th. of February.

Onábani-gisiss nongom ashi nijogwanagisi, to-day is the 11th.

day of March.

Onábani- gisiss nongom ashi níjogwanagisi, to-day is the 13th day day of March.

Onábani-gisiss nongom ashi ningotwássogwanagisi, to-day is the 16th. day of March.

Wábigon-gisiss nongom ashi níjwassogwanagisi, to-day is the 17th. day of May,

Wábigon-gisiss nongom ashi jángassogwanagisi, to-day is 19th day of May.

Wábigon- gisiss nongom nijtana dassogwanagisi, to-day is the 20th day of May,

Odéimin-gisiss nongom nijtana dassogwanagisi ashi bejig, to-day is the 21st day of June.

Odéimin-gisiss nongom nijtana dassogwanagisi ashi nij to-day is the 22d day of June.

Binákwi-gisiss nongom nijtana dassogwanagisi ashi nnaan, to-day is the 25th day of October.

Binákwi -gisiss nongom nijtana dassogwanagisi ashi jangasswi, to-day is the 29th day of October.

Manito-gisiss nongom nissimidana dassogwanagisi, to-day is the 30th day of December.

Manito- gisiss nongom nissimidana dassogwanagisi ashi bejig, to-day is the 31st day of December.

In writing the date in letters, etc., the name of The place and of the month is first written, and then the day and year in figures; thus:

Wikwédong, *gashkadino-gisiss* 23, 1849.
L'Anse, November the 23d, 1849.
Wawiiátanong, *min-gisiss* 6, 1850.
Detroit, August the 6th, 1850.

MANNER OF EXPRESSING THE HOUR.

The Indians have no proper term for *hour* in their language. They call it *dibaigan*, which signifies *measure* in general, and is applied to several divisions of time and other things. It means: mile, acre, bushel, yard, foot, etc. Applied to the twelve hours it is used thus:

For the *question*:

Anin endasso-dibaiganeg? What o'clock is it ? Or, *Anin epitch gijigak* (*epitch tibikak*?) How late is it in the day? (in the night?)

For the answers:

Ningo dibáigan, it is one
o'clock; *níjo dibáigan,* it is
two o'clock;
nijo dibàigan ashi ábita, it is half-past two;

nissó dibáigan, it is three o'clock; *nío dibáigan*, it is four o'clock; *náno dibáigan*, it is five o'clock; *nishwasso dibáigan*, it is eight o'clock; *midasso dibáigan*, it is ten o'clock;
midásso dibáigan ashi ábita, it is half-past ten; *midásso dibáigan ashi bejig*, it is eleven o'clock; *midásso dibaigan ashi* nij, it is twelve o'clock.

Instead of *midasso dibaigan ashi nij*, they commonly say: *náwokwe*, or, *náwokwémagad*, it is noon; *abitá-tibikad*, it is midnight.

2. DISTRIBUTIVE NUMBERS.

Bébejig,	1 by 1; 1 each, or to each,
nénij,	2 every time, 2 each, or to each,
nenisswi,	3 every time, 3 each, or to each,
néniwin,	4 every time, 4 each, or to each,
nénanan,	5 every time, 5 each, or to each,
néningotwasswi,	6 every time, 6 each, or to each,
nenijwasswi,	7 every time, 7 each, or to each,
nenishwásswi,	8 every time, 8 each, or to each,
jéjangasswi,	9 every time, 9 each, or to each,
mémidasswi,	10 every time, 10 each, or to each,
mémidasswi ashi bejig,	11 every time, 11 each,

or to each,

12 every time, 12 each,

mémidasswi ashi nij, or to each,

15 every time, 15 each,

mémidasswi ashi nánan, or to each,

mémidasswi ashi 19 every time, 19 each,

jángasswi, or to each,

20 every time, 20 each,

nénijtana, or to each,

21 every time, 21 each,

nenijtana ashi bejig, or to each,

30 every time, 30 each,

nénissimidana, or to each,

40 every time, 40 each,

nenimidana, or to each,

50 every time, 50 each,

nénánimidana, or to each,

60 every time, 60 each,

néningotwassimidana, or to each,

70 every time, 70 each,

nenijwassimidana, or to each,

80 every time, 80 each,

nenishwássimidana, or to each,

90 every time, 90 each,

jéjangassimidana, or to each,

néningotwak, 100 every time, 100 each, or to each,
néningotwak ashi bejig, 101 every time, 101 each, or to each,

nénijwak, 200 every time, .200 each, or to each, *jéjangasswak*, 900 every time, 900 each, or to each, *memidasswak*, 1000 every time, 1000 each, or to each,
nijing mémidasswak, 2000 every time, 2000 each, or to each, *nissing mémidasswak*, 3000 every time, 3000 each, or to each, *midátching ashi abiding mémidasswak*, 11000 every time, 11000 each, or to each, *midatching ashi nijing mémidasswak*, 12000 every time, 12000 each, or to each, *nijtana dassing mémidasswak*, 20000 every time, 20000 each, or to each, *ningotwak dassing mémidasswak*, 100000 every time, 100000 each, or to each.

Etc. etc.

EXAMPLES.

Kakina ogow ininiwag bebéjig mitígotchiman gi-minawag. A boat was given to each of these men.

Neniwin masináiganan od aianawan. They have four books each.

Naningim bi-ijan, nénij dash bi-widjiw kidji-kwiwisensag.
Come often, and bring every time two other boys with thee.

Anishinábeg neníjweg wabóianan gi-dibaamawáwag. The Indians received in their payment two blankets each.

Memidéssossag pakwéjiganan od aiawawan. They have ten barrels of flour each.

Nissaiéiag néningotwak dassó dibáigan aki o gi-gishpinadon-awa. My brothers bought a hundred acres of land each.

Nissing gi-ijá tashkiibódjiganing, jejángassimidana dasswátig dash nabágissagon o gi-bínan. He went three times to the mill, and brought ninety boards every time.

Memidásswabik ashi nánan sagáiganan nin gi-bi-nandótama-gog, neníjtana dasswábik dash nin gi-minag. They came and asked me fifteen nails each, and I gave to each twenty, (or twenty each.)

Nénijtana, nénissimidana gaie bemádisidjig gi-nibowag enda-ssó-gijigadinig odenang, mégwa aiámagak kitchi ákosiwin. Twenty or thirty persons died every day in the city, during the time of cholera.

REMARK. All the five Remarks (p. 433-439,) are applicable to Distributive Numbers as well as to Cardinal, as you see in some of the above Examples.

3. MULTIPLYING NUMBERS.

Abiding,	once,
nijing,	twice,
nissíng,	3 times,
níwing,	4 times,
náning,	5 times,
ningótwatching,	6 times,
níjwatching,	7 times,
nishwatching,	8 times,
jángatching,	9 times,
midátching,	10 times,
midátching ashi ábiding,	11 times,
midátching ashi nijing	12 times,
midátching ashi jángatching,	19 times,
níjtana dassing,	20 times,
níjtana dassing ashi abiding,	21 times,
níjtana dassing ashi nijing,	22 times,

nissimidana dassing, 30 times,
ningotwassimidana dassing, 60 times,
ningótwak dassing, 100 times,
ningótwak dassing ashi abiding, 101 times,
ningótwak dassing ashi midatching ashi nijing, 112 times,
nisswak dassing, 300 times,
nanwak dassing, 500 times,

midasswak dassing, 1,000 times,
midasswak ashi nisswak ashi nijtana dassing ashi niwing, 1,324 times,
midatching midasswak dassing, 10,000 times,
ningotwak dasso midasswak dassing, 100,000 times.
Etc., etc.

EXAMPLES.

Nijing ki ga-dibákonigonan Kije-Manito. God will judge us twice.

Kitchitwa Paul náning gi-bashanjeowa, anamièwin ondji.
St. Paul was flogged five times, for religion's sake.

Ningotwák dassing ki wíndamoninim tchi gimódissiweg, mínotch dash nijing minawa ki gi-gimódim. I tell you a hun-dred times not to steal, and yet you have stolen twice again.

Midátching ashi nissing nin *gi-wabama bibónong*. I saw him thirteen times last winter.

Meno-ijiwebisid inini nijwatching pangishin, minawa dash pasigwi. A just man falls seven times, and rises up again.

Pierre, nóngom tibikak nissíng ki gad-ágonwetam miian. Peter, this night thou shalt deny me three times.

4. MULTIPLYING-DISTRIBUTIVE NUMBERS.

Aiábiding,.....once every time; once each, or to each,
nénijing, ...twice every time; twice each, or to each,
nénissing,.....3 times every time; 3 times each or to each,
néniwing,.....4 times every time; 4 times each or to each,
nénaning,.....5 times every time; 5 times each or to each,
néningotwátching,..6 times every time; 6 times each or to each, *nenijwatching*,.....7 times every time; 7 times each or to each,
nenishwátching,....8 times every time; 8 times each or to each,
jéjangatching,.....9 times every time; 9 times each or to each,

mémidátching,.....10 times everytime; 10 times each or to each,

mémidátching ashi abiding, 11 ti. e.; 11 ti. e. or to e.,

memidatching ashi nijing, 12 ti. e.; 12 ti. e. or to e.,

memidatching ashi naning, 15 ti. e.; 15 ti. e. or to e.,

nénijtana dassing 20 ti. e.; 20 ti. e. or to e.,

nénijtana dassing ashi abiding, 21 ti. e.; 21 ti. e. or to e.,

nénissimidana dassing 30 ti. e.; 30 ti. e. or to e.,

nénimidana dassing, 40 ti. e.; 40 ti. e. or to e.,

jéjangassimidana dassing, 90 ti. e.; 90 ti. e. or to e.,

néningotwak dassing 100 ti. e.; 100 ti. e. or to e.,

néningotwak dassing ashi abiding, 101 ti. e.; 101 ti. e. or to e.,

néningotwak dassing ashi midatching ashi jángatching, 119 ti. e.; 119 ti. e. or to e.,

nénijwak dassing, 200 ti. e.; 200 ti. e. or to e.,

nénisswak dassing, 300 ti. e.; 300 ti. e. or to e.,

jéjangasswak dassing, 900 ti. e.; 900 ti. e. or to e.,

mémidasswak dassing, 1000 ti. e.; 1000 ti. e. or to e.,

mémidasswak ashi nijwak ashi

nissimidana dassing ashi niwing,.1234 ti. e.; 1234 ti. e. or to e.,
mémidatching midasswak dassing,.....10,000 ti. e.; 10,000 ti. e. or to e.,
néningotwak dassing midasswak,.....100,000 ti. e.; 100,000 ti. e. or to e.,
Etc., etc.

EXAMPLES.

Géget matchí kwíwisensish mabam; *nénjing*, *nénissing gaie o gi-papakiteowan iniw widji-kwiwisensan*. This is indeed a bad boy; he struck twice or three times each of these his fellow-boys.

Nij ningwissag nénanig gi-ijawag odenang. Two of my sons went to town five times each.

Nissíng bi-ijawag endassó-gíjigadinig, *néniwing dash mojag nin kikinoamawag*. They come three times a day; and I teach them their lessons four times every time (they come.)

Nij masináiganan nind aiánan, *nenújwatching dash jaïgwa nin gi-wabandanan*. I have two books, and I have read them already seven times each.

Nénissing nin gi-ganónag. I have spoken three times to each, (to every one of them.)

Nisswi nind inawémaganag wássa aiawag, *nénishwátching dash jaïgwa nin mádjibiamawag*. Three of my relatives are far off; and I have already written eight times to each.

5. ORDINAL NUMBERS.

Nétamissing, or *nitám*, the first, or first; *éko-nújing*, the second, or secondly; *éko-nissíng*, the third, or thirdly; *éko-niwing*, the fourth, or fourthly; *eko-nánaning*, the fifth, or fifthly; *eko-ningotwátching*, the sixth, or sixthly; *eko-nújwatching*,, the seventh, or seventhly; *eko-nishwátching*, the eighth, or eighthly; *eko-jángatching*, the ninth, or ninthly; *eko-midátching*, the tenth, or tenthly; *eko-ashi-bejig*, the

eleventh, or eleventhly; *éko-ashi-nijing*, the twelfth, or twelfthly; *eko-ashi-nissing*, the thirteenth, or thirteenthly;

eko-ashi-jangatching the nineteenth, or nineteenthly;

eko-níjtanaweg, the twentieth, or twentiethly; *eko-níjtanaweg ashi bejig*, the twenty-first, or twenty-firstly; *eko-níjtana ashi nijing*, the twenty-second, or twenty-secondly; *eko-níjtana ashi nissing*, the twenty-third, or twenty-thirdly; *eko-nissímidanaweg*, the thirtieth, or thirtiethly; *eko-nissimídanaweg ashi bejig*, the thirty-first, or thirty- firstly; *eko-nissímidana ashi nijng*, the thirty-second, or thirty-secondly;

eko-nissímidana ashi naning, the thirty-fifth, or thirty-fifthly; *eko-nímidanaweg*, the fortieth, or fortiethly; *eko-nánimidanaweg*, the fiftieth, or fiftiethly; *eko-ningotwássimidanaweg*, the sixtieth, or sixtiethly; *eko-níjwassimidanaweg*, the seventieth, or seventiethly; *eko-nishwássimidanaweg*, the eightieth, or eightiethly; *eko-jángassimidanaweg*, the ninetieth, or ninetiethly; *eko-ningotwakwak*, the hundredth, or hundredthly; *eko-ningotwakwak ashi bejig*, the hundred-first, or hundred firstly; *eko-ningotwak ashi nijing*, the hundred and second, or hundred and secondly; *eko-ningotwak ashi nissing*, the hundred and third, or hundred and thirdly; *eko-ningotwak ashi midatchíng ashi bejig*, the hundred and eleventh, or hundred and eleventhly; *eko-ningotwak ashi midasswi ashi nijing*, the hundred and twelfth, or hundred and twelfthly; *eko-ningotwak ashi midasswi ashi nissing*, the hundred and thirteenth, or hundred and thirteenthly; *eko-ningotwak ashi nijtanaweg*, the hundred and twentieth, or hundred and twentiethly;

eko-ningotwak ashi nijtanaweg ashi bjig, the hundred and twenty-first, or hundred and twenty-firstly;
eko-ningotwak ashi nijtana ashi the hundred and twenty-second, or hundred and twenty-secondly;

eko-ningotwak ashi nissimidanaweg, the hundred and thirtieth, or hundred and thirtiethly; *eko-nijwakwak*, the two hundredth, or two hundredthly; *eko-nisswakwak*, the three hundredth, or three hundredthly; *eko-jangasswakwak* , the nine hundredth, or nine hundredthly; *eko-midasswakwak*, the thousandth or thousandthly; *eko-nijing midasswak*, the two thousandth, or two thousandthly.

Etc., etc.

EXAMPLES.

Nitám inini Adam kitchi ginwénj gi-bimádisi. The first man Adam lived very long.

Eko-nissing apábiwinan namadabi. He sits on the third bench.

Kitchi ganásongewin éko-niwing Kije-Manito o ganásongewí-nan. The fourth commandment of God is a great commandment.

Eko-nijtana ashi nissing wakáiganan odénag, mi ima endaian. I live in the twenty-third house in the village.

Kitchi níbiwa atéwan wedi masináiganan, áko-ashi-nissing dash bídawishin. There are a great many books there, bring me the thirteenth.

Anin iw eko-midásswakwak ashi béjíg gagwéndjindiwénan?

Which is the thousand and first question?

Eko-nánaning omódensan bídon; wénijishing mashkíki pindé-magad. Bring here the fifth vial there is a good medicine in it.

Eko-nijing gabéshiwinan mí maiámawi-oníjishing. The second encampment is the best of all.

Remark. You see in the above Examples, that the *Otchipwe* substantive following the *Ordinal Number*, is always in the *plural*, different from the English, which is in the *singular*. The reason for this is, because the *Otchipwe* Ordinal denotes a

selection out of several objects. So, for instance, in the above Examples: *Eko-nissing apabiwinan*, the proper sense is: the *third* of the *benches* that are standing there.—*Eko-nananing omodensan*: the fifth of the vials that are placed somewhere.—*Eko-nijing gabéshiwinan*: the *second* of all the *encampments* on a certain route.

Cardinal numbers are frequently transformed into verbs, which may be called *Numeral verbs*. This transformation is performed in two different ways, according to the *substantive* to which the numeral verb refers, being different for each of the two classes of substantives, animate and inanimate.

1. NUMERAL VERBS FOR ANIMATE SUBSTANTIVES.

Béjig, one; *nin béjig*, I am one, or alone, *ki béjig*, thou art one, *béjigo*, he (she) is one.

Nij, two; *nin níjimin*, we are two of us, *ki níjim*, you are two, *nsiwag*, they are two.

Nisswi, three; *nin nissimin*, we are three, *ki nissim*, you are three, *nissiwag*, they are three.

Niwin, four; *nin níwimin*, we are four of us, etc.

Nánan, five; *nin nánanimin*, we are five.

Ningotwásswi, six; *nin ningotwátchimin*, we are six.

Nijwasswi, seven; *nin nijwatchimin*, we are seven.

Nishwásswi, eight; *nin nishwátchimin*, we are eight.

Jángasswi, nine; *nin jángatchimin*, we are nine.

Middásswi, ten; *nin midátchimin*, or *nin midádatchimin*, we are ten.
Midásswi ashi bejig, eleven; *nin midadátchimin ashi bejig*, we are eleven.
Middáswi ashi nij, twelve; *nin midádatchimin ashi nij*, we are twelve.
Midásswi ashi nisswi, thirteen; *nin midádatchimin nisswi*, we are thirteen, etc.

Nijtana, twenty; *nin nijtanawémin*, we are twenty of us. *Nijtana ashi bejig*, twenty-one; *nin nijtanawémin ashi bejig*, we are twenty-one.

Nissímidana, thirty; *nin nissímidanawémin*, we are thirty. *Nijwassimidana*, seventy; *nin níjwassimidanawémin*, we are seventy.

Jángassimidana, ninety; *nin jángassimidanawémin*, we are ninety.

Ningotwák, a hundred; *nin ningotwákosimin*, we are a hundred. *Ningotwák ashi bejig*, 101; *nin ningotwakosimin ashi jig*, we are 101 of us.

Ningotwák ashi midásswi, 110; *nin ningotwakosimin ashi midasswi*, we are 110.

Ningotwak ashi nijtana ashi nisswi, 123; *nin ningotwákosimin ashi nijtana ashi nisswi*, we are 123.

Nijwak, 200; *nin nijwákosimin*, we are 200.

Midásswak, 1,000; *nin midasswákosimin*, we are 1,000.

Nijing midásswak, 2,000; *nijing nin midasswákosimin*, we are 2,000.

Náning midásswak, 5,000; *naning nin midasswákosimin*, we are 5,000.

Midátching midásswak, 10,000 ; *midátching nin midasswáko-simin*, we are 10,000 of us.

Midátching ashi abiding midásswak, 11,000; *midátching ashi abiding nin midasswákosimin*, we are 11,000.

Midátching ashi nissing midásswak, 13,000; *midátching ashi nissing nin midasswákosimin*, we are 13,000.

Midátching ashi niwing midasswak ashi nisswak ashi midasswi ashi níjwasswi, 14,317; *midátching*

ashi niwing nin midasswá-kosimin ashi nisswák ashi midásswi ashi nijwasswi, we are 14,317.

Nijtana dassó midásswak , 20,000; *nijtana nin dasso midasswá-kosimin*, we are 20,000.

Nijtana dassó midásswak ashi midásswak , 21,000; *nijitana nin dasso midasswákosimin ashi midasswak*, we are 21,000.

Nijtana dassó midásswak ashi midásswak ashi ningotwák

ashi midásswi ashi bejig, 21,111; *nijtana nin dasso midasswá-kosimin ashi midasswak ashi ningotwak ashi midásswi ashi bejig*, we are 21,111.

Ningotwak dasso midasswak, 100,000; *ningotwák nin dassó midasswákosimin*, we are 100,000.

Midasswák dassó middáswak, 1,000,000; *midásswak nin dasso midasswákosimin*, we are a million of people.

Etc., etc.

REMARK 1. All these numeral verbs belong to the I. Conjug-ation, and may be conjugated throughout all the tenses and moods, both in the affirmative and negative forms, in the *plural*, (except the first one.)

REMARK 2. As a particularity of the Otchipwe language, we observe here, that these numeral verbs are sometimes even employed in the *singular*. F. i. *Nissi*, he is three, (three in one, as in the Blessed Trinity.) They also say, for instance, when a man has a wife and four children: *Ningotwátchi*, he is six. When a widower or a widow has three children, they will say *Niwi*, he (she) is four.

EXAMPLES.

Bejigo eta ninidjániss, *kin dash kinidjánissag níjwatchiwag*. I have only one child, but thou hast seven of them.

Nánanibanig ninidjánissag, *nij dash gi -nibowag*, *mi dash nongom níssiwad eta*. I had five children, but two died, and so there are now only three.

Kawin midasswákosissiwag eta omá odénang bemádisidjig, *nawátch bataïnowag*. Not only a thousand persons live in this town, but more.

Midátching ashi náning midasawákosiwag kakina Otchipweg endashiwad. The number of the Chippewa Indians is fifteen thousand.

Otáwag dash niwing midasswákosiwag. And the number of the Otawa Indians is four thousand.

Kitchi odénang Wawiiátanong gega nijtana dasso midasswá-kosiwag bemádisidjig. The number of the inhabitants of the city of Detroit is about twenty thousand.

Nongom ga-bi-ijadjig kikinoamáding kawin gi-de-nijtana wessiwag. Those that came to-day to school, were not quite twenty.

Midadátchiwag nin pijikimag, nin manishtanishimag dash midadatchiwag ashi niwin. I have ten cows and fourteen sheep.

2. *NUMERAL VERBS FOR* INANIMATE *SUBSTANTIVES*.

Béjig, once; *béjigwan*, one thing.

Nij, two; *níjinon*, there are two things,

Nisswí, three; *nissinon*, there are three things.

Niwin, four; *níwinon*, there are four things.

Nánan, five; *nánaninon*, there are five things.

Ningotwásswi, six; *ningotwatchinon*, there are six things.

Níjwasswi, seven; *níjwatchinon*, there are seven things.

Nishwásswi, eight; *nishwátchinon*, there are eight things.

Jángasswi, nine; *jángatchinon*, there are nine things.

Midásswi, ten; *midadatchinon*, there are ten things.

Middáswi ashi béjig, eleven; *midádatchinon ashi bejig*, there are eleven things.

Midásswi ashi nánan, fifteen; *midádatchinon ashi nanan*, there are fifteen things.

Nijtana, twenty; *níjtanawéwan*, there are twenty things.

Nijtana ashi bejig, twenty-one; *níjtanawéwan ashi bejig*, there are twenty-one things.
Ningotwassimidana, sixty; *ningotwássimidanawéwan*, there are sixty things.
Ningotwákwadon, 100.
Ningotwakwadon ashi béjig, 101.
Ningotwákwadon ashi midasswi, 110.
Nijwakwadon, 200.
Nisswákwadon, 300.
Midasswákwadon. 1,000.

Midasswákwadon ashi ningotwak, 1,100.
Nijing midasswákwadon, 2,000.
Midátching midasswákwadon, 10,000.
Nijtana dassó midasswákwadon, 20,000.
Ningotwássimidana dassó midasswákwadon, 60,000.
Ningotwak dasso midasswakwadon, 100,000.
Midasswak dasso midasswákwadon, 1,000,000 of inanimate objects.

REMARK. Some of these inanimate numeral verbs, (being all unipersonal,) belong to the VII. Conjugation, in the plural, (except the first,) and others to the IX. Conj.

EXAMPLES.

Nijinon nind adopówinan, *ningotwátchinon dash nind apábiwinan*. I have two tables and six chairs.

Oma odénang midádatchinon anamiéwigamigon ashi bejig. In this city there are eleven churches.

Nánaniniwan o wakáiganan*. He possesses five houses.

Anin endassing ki masinaiganan?—*Nijtanawewan ashi nisswi*. How many books hast thou?—Twenty-three, (or, there are twenty-three)

Awáshime nibiwa nin nind aiánan; *géga niwákwadon nin masináiganan*. I have more; I have nearly four hundred books.

Midádatchinon Kije-Manito o ganásongewinan, There are ten commandments of God,

* Report to a second third person.

CHAPTER VI.
OF PREPOSITIONS.

A *Preposition* is a word placed before a substantive or a pronoun, to show the relation between it and some other word in the sentence.

The word following a preposition, is the *complement* thereof, or its *object*.

There is a great difference, regarding prepositions, between the *Otchipwe* language and other languages.

The same preposition is sometimes employed to point out different relations. We shall see here how the principal prepositions of the English language, in their different relations, are given in *Otchipwe*.

There are in this language scarcely any prepositions that *precede the substantive*; they are ordinarily *connected with the substantive* which is their complement, forming with it only one word; or they *precede the verb* to which they refer, and are conjugated with the verb.

We shall see here: I$_{mo.}$ which are the prepositions that precede the substantive, their complement. II$_{do.}$ We will consider the prepositions that are connected with the substantive, their

complement, forming but one word with it. IIIo. We shall point out the manner, how prepositions precede the verb, their complement, and are conjugated with it.

I.

The principal Otchipwe prepositions, that *precede a substan-tive*, (and which may properly be called prepositions,) are the following, viz:

1. *Tchigaii* or *tchig'*, near, nigh, by, close by, at, to.

EXAMPLES.

Tchigaii tchibáiatigong gi-nibawiwag K. Marie, K. Jean gaie.

Near the cross (or, by the cross) stood St. Mary and St. John.

Tchigaii odenang nin gi-gabeshimin. We encamped near the village, (or, *tchig' odena*.)

Tchig' ishkote aton iw. Put this to the fire, (near the fire.)

REMARK . The abbreviated preposition *tchig'* is sometimes connected with its complement, and changes it a little. F. i., *tchigíkana*, close by the road, or, near the path instead of *tchig' míkana*; *tchigíkana jingishin*, he lies near the road; *tchigíkana namadabíban*, he was sitting by the path.—*Tchigatig*, near a piece of wood, instead of *tchig' watig*; *tchigatig nin namadab*, I am sitting by a piece of wood.

2. *Giwitáii*, round, around.

EXAMPLES.

Kakina giwitáii kitchígaming nin gi-bimishká. I went all round the lake, (*giwitá-kitchigami*.)

Giwitáii odénang, round the village; *giwitáii wegiwaming*, round the lodge, (or house.)

3. *Pindjaii or pindj'*, in, within, inside of.

EXAMPLES.

Pindj' anamiewigamig, in the church; *pindjaii kitigáning*, in the field, (within the enclosure.)

Pindj' wakaigan atémagad atewéwigamig. The store is within the fort.

REMARK . The English preposition *in* is more commonly expressed by *terminations* added to the complement, than by *pindj'* or *pindjaii*. (See the Examples of No. II.)

4. *Kabé* or *mégwa*, during, throughout.

EXAMPLES.

Pitchinágo kabé -gijig nin gi-kitchi-anoki. Yesterday I have worked hard all day, or during all day.

Kabé-bibon nin gi-ákos. I have been sick all winter, during all winter.

Nibinong kabé-nibin gi-babámadisi. Last year he traveled during all summer.—*Kabé-kikinónowin*, during the whole year, (throughout the year.)

Mégwa migáding, during war. *Mégwa náwokwe-wíssining*, during dinner.

5. *Náwaii* or *nássawaii*, between, through, amidst.

EXAMPLES.

Jesus gi-sassagákwaowa tchibaiátigong nássawaii nij gemódishkinidjin. Jesus was crucified between two thieves.

Jesus Jerusaleming gi-ija, *nawaii dash Samariing*, *Galileing gaie gi-ani-bimosse*. Jesus went to Jerusalem, and walked through Samaria and Galilee.

6. *Mégwe*, among.

EXAMPLES.

Megwe anishinaben gi-ani-nitawigi. He was brought up among the Indians.

Kishpin mojag megwe enamiassigog aiaian, *kawin weweni ki ga-ganawendansin kid anamiewin*. If

thou livest always among pagans, thou wilt never keep well thy religion.

Debeniminang Nissimidana ask nisso bibon megwe Judawinini-wan. Our Lord lived thirty-three years among the Jews.

7. *Anámaii* or *anám'*, under, underneath, below, beneath

EXAMPLES.

Debéndjiged o gi-inan Debenimidjin: *Namadabin nin kitchini-káng, binish tchi assagwa jangénimikig anamaii kisidang*. The Lord said to my Lord: Sit on my right hand, until I put thy enemies under thy feet.

Biwabikokéwininiwag anam' aking anokiwag. The miners work under ground.

Anámaii adópowining jingishin gájagens. The cat lies under the table. *Anámaii nibaganing*; under the bed.

8. *Ogítchaii or ogítch'* on, upon.

EXAMPLES.

Kego ogitchaii nibaganing awi-namadabiken. Don't sit down upon the bed. *Ogitch' adopowin*, on the table.

Kitchi assin aiában ogitchaii tchibégamigong, ga-daji-pagidé-nimind Lazare . There was a large stone upon the sepulcher, where Lazarus was buried.

Ogitchaii kijábikisiganing. On the stove.

REMARK. The English preposition *on* or *upon* is more commonly expressed, in the Otchipwe language, by termin-ations added to its complement, than by *ogitchaii* or *ogitch'*. (See some of the Examples of No. II.)

9. *Ajawaii*, behind.

EXAMPLES.

Ajawaii wákaiganing gi-kásoidiso. He hid himself behind the house.

REMARK. The preposition *behind* is often expressed by the word which signifies the *back*. F. i. *Nin pikwanang nibawi*, he stands behind me; (*nin pikwan*, my back.) *Awenen aw ki pikwa-nang nemadabid*? Who is sitting behind thee? (*ki pikwan*, thy back.)

10. *Nakakeia*, or *inakakeia*, towards, to, about. (These words are always put after the complement.)

EXAMPLES.

Kishpin osam kashkendaman oma aking, *gijigong nakakeia inabin*; *mi sa wedi ge -jawendagosiian kaginig*. When thou art too much grieved on earth, look towards heaven; there thou wilt be happy eternally.

Móniang nakakeia nin wi-ija sigwang. I intend to go to Montreal (towards Montreal) next spring.

Wáshtanong nákakeia danaki. He lives (somewhere) about Grand River.

Bawiting nakakeia aiadog. He must be (somewhere) about Saut Ste. Marie.

REMARK ON No. 1

All the prepositions of this Number are as well adverbs as prepositions, and most of them rather adverbs than prepositions. I put them here only to show, how the English prepositions *near*, *by*, *at*, *round*, *in*, *during*, *between*, *through*, *among*, *under*, *beneath*, *on*, *behind*, *towards*, etc., could be expressed in the *Otchipwe* language, although such expressions are not quite congenial to the language. This language has scarcely any distinct prepositions; they are commonly marked in the *termin-ation* of the substantive which is the

complement of the English preposition. (This will be better understood after the study of the following number.)

II.

Let us consider now the prepositions that are *connected with the substantive* which is their complement, forming with it but one word. Or rather, (to speak *Otchipwe* grammatically,) let us see, how the *Otchipwe* language, instead of using distinct pre-positions, adds certain terminations to substantives, by which English prepositions are expressed.

These English prepositions are: *at*, *in*, *from*, *out of*, *on*, *to*. The *Otchipwe* language expresses them by the following *five ter-minations*, which are annexed to the complements of the said prepositions ; viz: *g*, *ng*, *ang*, *ing*, *ong*.—Examples will illus-trate the matter.

1. termination, *g*.

Kitigéwininiwag kitchi anokiwag o kitiganiwang. Farmers work hard in their fields. (*O kitiganiwan*, their fields: *o kitiganiwang*, in their fields.)

O wigiwamiwang ondjibawag, they come out of their houses, (or lodges.) (*O wigiwamiwan*, their houses; *o wigiwamiwang*, out of their houses.)

O wigiwamiwang aiawag, they are in their houses. (*O wigiwa-miwan*, their houses; *o wigiwamiwang*, in their houses.) *Nibing*, in summer. (*Nibin*, summer.) *Bibóng*, in winter. (*Bibón*, winter.)

2. termination, *ng*.

Gigôiag nibing bimadisiwag, fishes live in the water. (*Nibi*, water; *nibing*, in the water.)

Sibing nin gi-bimishkámin, we traveled (in a boat) on a river.

(*Sibi*, river; *sibing*, on a river, or in a river.

Kitchigaming ki ga-bimashimin, we will sail on the lake. (*Kitchigami*, *lake*, *kitchigaming*, on, or

in the lake. *Jaganáshiwaking nitám nin wi-ijá, pánima dash Wemitigóji-waking*. I will first go *to* England, and then *to* France. (*Jaga-náshiwaki*, England; *Jaganáshiwaking*, to, (*in*, or *from*,) England. *Wemitigojiwaki*, France; *Wemitgojiwaking*, to, (*in*, or *from*,) France.

Jaganáshiwaking nind ondjiba, I come *from* England. *Jaganáshiwaking danisi*, he lives in England. *Jominabong*, in the wine. (*Jominabo*, wine.)

Odenang, in, to, from, the village or town. (*Odena*, village, town, city.)

3. termination, *ang*.

Wegonen eteg oma mashkimodang? What is in that bag? (*Mashkimod*, bag.)

Nin pikwanang nin gi-pakiteog, he struck me *on* my back. (*Nin*

pikwan, my back.)

Min ondjigá notáwagang, matter is running *out* of his ear. (*Otáwag*, his ear.)

Miní aténi otáwagang, there is matter *in* his ear.

Onikang, *in*, or *on*, his arm. (*Onik*, his arm.)

Nisidang, *in*, or *on*, my foot. (*Nisid*, my foot.)

Omissadáng, *in*, or *on*, his belly. (*Omissád*, his belly.)

4. termination, *ing*.

Anishinábe anákaning namadabí wíssinid, *nin dash apabiwining nin namadab*, *adópowining dash nin wissin*. The Indian sits on a mat when eating, but I sit on a chair, and eat on a table. (*Anákan*, a mat; *apabiwin*, a chair; *adópowin*, a table.)

Ninindjing, *in* my hand. (*Ninindj*, my hand.)

Mikwáming, *on* the ice. (*Mikwám*, ice.)

Wigiwaming, *in* a lodge, (or house). (*Wigiwam*, lodge.) *Jerusaleming*, *in* or *from* Jerusalem.

Kitiganing nind ondjiba, I come *from* the field. *Kitigaining nind ija*, I am going *to* the field. (*Kitigan*, field, garden.)

5. termination, *ong*.

Meno-ijiwebisidjig gijigong ta-ijawag. The good one will go to heaven. (*Gijig*, heaven, sky, day.)
Wikwédong gi-ondji-madja, *Wawiiátanong gi-ani-ija*, *nongom dash Kebekong wi-ija*. He started from L'Anse, went to Detroit, and now he intends to go to Quebec. (*Wikwéd*, L'Anse; *Wawiiátan*, Detroit; *Kebek*, Quebec.)
Tchibaiátigong, on the cross. (*Tchibaiátig*, cross.)
Akikong, in the kettle. (*Akik*, kettle.)
Oshkinjigong, in his eye, or face. (*Oshkinjig*, his eye, or face.

REMARKS on No. II.

You see that the same termination can express several pre-positions; as, for instance, in the second termination, where *Jaganáshiwaking* can mean: *in*, *to*, *from*, England. The verb must decide, which of the three prepositions you have to employ, when you translate from Otchipwe into English.

The same five terminations are also employed to render in *Otchipwe* the English phrases that express comparison, and contain the words like, or as-as. We will consider some Examples on each of the above five terminations.

1. term. *Nibing iji kijate nongom*, it is warm to-day like in summer, or as warm as in summer. (Or, *nábingin iji kijate*.) *Bibong iji kissinamagad jaigwa*, it is already cold like in winter. (Or, *bebongin ijí kissinamagad*.)
Bibong ijinagwad, it looks like winter. (Or, *bebongin ijininagwad*.)

2. term. *Nibing iji binagami iw,* this liquid is as clear (clean) as water.

Jominabong ipogwad, it tastes like wine.
Anishinabeng gi-bimadisi Kije-Manito oma aking, God lived on earth in the form of a man (like a man).
Oshkinaweng iji kijika aw akiwesi, this old man walks as fast as a young man.

3. term. *Mashkimodang ijinagwad nin papagiwaian*) my shirt looks like a bag.
Kitawagang iji ginwamagad iw, this is as long as thy ears.

4. term. *Anamiewining apitendagwadon mino nagamonan*,
good hymns are of as high a value as prayer.
Assining iji mashkamagad iw, this is as hard as a stone. *Matchi manitokewining iji manadad bishigwadisiwin*, fornication is as bad (as great a sin) as idolatry.

5. term. *Wawiiatanong iji mitchamagad iw odena*, that city is as large as Detroit.
Mitigong ijinagwad ow, this looks like wood.
Gega ajaweshkong iji ginwamagad ki mokoman, thy knife is almost as long as a sword.

III.

All the other prepositions of the Otchipwe language are connected with *verbs*, in a manner altogether peculiar to this language. As their are no general rules for this connection, it must be acquired by use.

The following Examples of some of the prepositions of this description, will facilitate to the learner the acquirement of their correct use.

1. *Ondji*, (In the CHANGE* *wéndji*,) for, for the sake of, because, on account of, relating, regarding, respecting, in regard to; therefore, by reason of, through.

EXAMPLES.

Kin nin bi-ondji-ija oma, I come here for thy sake, on account of thee.

Kije-Manito ondji-anwenindison gi-bata-diian, repent of thy sins for God's sake.

Nitam anishinabeg gi-bata-dodamowad, mi wendji- nibowad kakina anishinabeg; because the first men sinned, therefore all men die.

Wégonen apitchi wéndji-kashkendaman gi-nibod kigwiss? *Kego iw wéndji-kashkéndangen*; *jawendagosi geget*. Why art.
thou so sorry for the death of thy son? Don't be so sorry for it, he is truly happy.

Debeniminang o jawendjigewin nin gad-ondji-boniton nin matchi ijiwebisiwin; through the grace of the Lord I will abandon my bad conduct, (bad behavior.)

2. *Eko-*, *ga-ako-*, *ged-ako-*, since, ago, all the time, ever slow, as long as.

EXAMPLES.

Jaïgwa nisso bibonagadini ga-ako-madjad, he left here these here years ago.

Kakina bakan ijinagwad eko-aiaiàn oma, all is changed here since my arrival.

Eko-bimadisiian mojag ki mino ganawenim; thou tookest well care of me all my lifetime, (since the beginning of my life.).

* For the understanding of the grammatical term "*CHANGE,*" I refer you to the end of the I. Conjugation, p. 118.

Eko- bibonagak apine kid akos, thou had been sick ever since the beginning of winter.

Ged-ako-bimadisiiàn, as long as I shall live.

Eko-akiwang, since the creation of the earth.

3. *Ishkwà-*, *gi-ishkwa-*, *ga-ishkwa-*, *ged-ishkwa-*. after, or the end of something.

EXAMPLES.

Gi-ishkwá-anamiégijigak, after Sunday; *gi-ishkwá-náwok-weg*, after noon.

Aniniwapi ged-ishkwá-akíwang? When will the end of the world be?

Kije-Manito éta o kikéndan api ged-ishkwa-akíwaninig. God only knows when the end of the world will be.

Gi-ishkwa-wissiniian nin ga-madja, I will start after dinner, (after eating.)

REMARK on No. III.

These prepositions again are rather adverbs. We will do better to consider the rest of them under the head of Adverbs.

The following remarks and examples may yet be useful in the Chapter of Prepositions.

The following English prepositions: *with*, *without*, *to*, (before names of persons,) *before*, *except*, *excepting*, *as for*, *according to*, *against*, *instead of*, are expressed in Otchipwe in a very peculiar manner, which cannot be established by rules, but must be learned from use. The Examples given here below will make you understand a little this particular manner of expressing prepositions.

1. *With*. The just ones will go to heaven with soul and body, after resurrection. *Kegí-otchitág, kegí-wiiaw gaie gijigong ta-ijáwag méno-ijiwébisidjig gi-abitchibáwad*.
I came in the house *with* my snow-shoes on; *kegí-ágim nin gi-pindige wakaiganing*.
Thou comest *with* thy axe; *kegí-wagákwad ki bi-ija*.
I am married *with* this woman; *nin widigéma aw ikwé*.
I eat *with* somebody, *nin widópama awiia*. I sleep *with* some-body, *nin wibema awiia*. I sit down *with* him, (her,) *nin wída-bima* . I am standing *with* him, (her,) *nin widjigábawitawa*. I walk *with* somebody, *nin widjiwa awiia*. I write *with* a pen, *mígwan nind awa ojibiigeian*.
I struck him *with* my hand, *ninindj nin gi-pakiteowa*. Thou struckest him *with* a stone, *assin ki gi-pakiteowa*. He struck him *with* a stick, *mitig o gi-pakiteowan*.
I made a hole in the ice *with* an axe, *nin gi-twaige wagákwad*.
2. *Without*. (This preposition is always expressed in Otchipwe with a verb in the negative form.)
He is a man *without* malice, *aw inini kawin manjininiwagi-sissi*.
Those that live *without* the knowledge of God, are unhappy; *kitimágisiwag kekénimassigog Kije-Maniton*.
One cannot live *without* eating, *kawin dá-bimadisissim wíssinissing*.
Nobody can see *without* eyes, *kawin awiiá dá-wabisis oshkínjigossig*.
I could not write *without* hands, *kawin nin da-gashkitossin tch onjibigeian onindjissiwan*.

3. *To*, (before nouns of persons,) I will return *to* my father, *noss nin wi-ijánan*.
Sinner, return to the Lord thy God, and *to* Jesus thy Savior; *baiata-ijiwebisiian*, *awi-nasikaw neiab Debendjiged ki Kije-Manitom*, *Jesus gaie Ga-bimádjiik*.
He is gone *to* his parents, *onígiigon od ijanan*.

4. Before. Nothing is hidden *before* God, *kawin gego kadjigadessinon enássamid Kije-Manito*.
The hypocrites of old stood *before* the houses of the city, when praying; *gaiát ga-bi-anamiékasodjig nanibawibanig enássamissininig wákaiganan odenang enamiewadjin*.
We shall all appear *before* Jesus, to be judged; *kakina ki ga-nibawimin enássamabid Jesus*, *tchi dibakonigoiang*. *Before* me, (when I am standing,) *enassamigábawiian*. *Before* thee. (when thou art sitting,) *enássamabiian*. *Before* him,(when he is lying,) *enássamishing*, etc., etc.
5. *Except*, excepting. He works every day, *except* Sunday; *endassó-gijigak anoki*, *enamiegijigadinigin eta kawin*.
I would willingly lose all, *except* my religion; *nin dáminwen-dam kakina gego tchi wanitoian*, *nind anamiewin eta kawin*.
All my children died, *except* the oldest one; *kakina ninidjanissag gi-nibowag*, *sesíkisid eta ishkwane*.
We are all sick in the house, *except* my mother; *kakina nind ákosimin endashiiang*, *ninga eta kawin*.
6. *As for*.. *As for* me, (for my part,) I will not go where they dance; *nin win kawin nin wi-ijassi nimiiding*.
As for him, (for his part,) he has no objection; *win igo kawin win ningot ikitossi*.

As for thee, thou hast a good knowledge of religion, but thy brother knows nothing of it; *kin win ki kikendan weweni anamiewin, kishime dash kawin gego o kikendansin*.
As for your work, I will speak to you to-morrow about it; *iw dash kid anokíwiniwa ejiwebak, wábang ki gawindamoninim*.

7. *According to*. Lord; let all be *according to* thy will; *Debeni-miian, apegish enendaman ijiwebak kakina*.

I regulate my life *according to* thy instructions; *nind ijissiton nin bimidisiwin eji-gagíkimiian*.

According to thy word; *ekitoian*. *According to* the reports of people; *ekitowad anishinabeg*, or *bemadisidjig*.

Live *according to* the commandments of God, and you will be happy; *eji-ganásonged Kije-Manito, iji-bimádisiiog, mi dash tchi jawendagosiieg*.

8. *Against*. Who is not with me, is *against* me; *aw wadjiwissig nind agonwetag*.

He goes away *against* my will; *mínotch madja ano ginaama-wag*.

He that acts *against* the will of God, is a sinner; *aw aiagonwe-tawad Kije-Maniton, batá-ijiwebisi*.

2 Never do anything *against* the injunctions of thy religious instructor; *kego wika gego dódangen eji-ginaamok enamie gagíkimik*.

9. *Instead of*. Thou wouldst not give to thy child a stone *instead of* bread; *kawin ki da-dodansi iw tchi mínassiwad kinidjániss pakwejiganan, meshkwat dash assínin tchi mínad*.

Instead of happiness which the sinner endeavors to procure, he will find real misery; *baiatá-ijiwebisid kawin jawendagosi-*
win o gad-aiansin nendawendang, meshkwat gwaiák kitimági-siwin o ga-mikan.

Instead of a book thou givest me a little picture; *kawin masi-naigan ki míjissi, meshkwat masinitchigans ki mij*.

CHAPTER VII.
OF ADVERBS.

An *Adverb* is a word joined to a verb or to an adjective, and sometimes to another adverb, to denote or modify some circum-stance respecting it. So, for instance, when we say, *aw inini kitchi akosi*, this man is *very* sick; the adverb *kitchi* , very, mod-ifies the verb, *akosi*, he is sick, and denotes how the man is sick.

Adverbs may be divided into various classes, according to their signification. We will mention here some of each class, with short Examples, to facilitate the use of this part of speech.

I. *ADVERBS DENOTING* MANNERS.

Wewéni, well, rightly, correctly.

Kishpin gego ojitóian, *weweni ojiton*; when thou art doing something, do it well.

Weweni ojibiigen; write correctly.

Iw epitendagwak tchi ojitong, *apitendagwad weweni tchi ojitong*; what is worth doing, is worth doing well.

Mámanj, bad, negligently.

Mamanj o gi-ojitónawa. They made it negligently, bad.

Kego mámanj kitigeken; don't farm so negligently.

Beka, slowly, softly, easily, not loud.

Beka bimossen, walk slowly.

Kishpin awiia wi-ánwenimad, *beka ganój*. If thou wilt reprimand somebody, speak to him gently.

Bisan, still, quietly.

Bisán abiiog, *kwiwisensidog*! Be still, boys.

Bisan ima namadabí kabe-gijig, *kawin anokísi*. He is sitting there quietly all day, he does not work.

Naégátch, (has the same signification as *beka*.)

Agáwa, hardly, scarcely, a little.

Agawa nin gashkitón wi-bimosseiàn, *nind akos*. I can hardly walk, I am sick.

Agáwa-jaganáshimo, he can talk a little English.

Agawa nin gi-gashkiá, I could scarcely prevail upon him. . .

Kitchi, very.

Nin kitchi minô aiá, *nin kitchi jawendagos*. I am very well, I am very happy.

Tebinak, (has the same signification as *mámanj*.) *Sesika*, or *tchisika*, suddenly, all at once, subitaneously.

Sesika gi-nibo, he died suddenly.

Kego sesika ombinaken gego kwesigwang. Don't lift up suddenly any heavy object.

Gega, almost, nearly, about.

Nin gi-akos, *gega nin gi-nib*. I was sick, I almost died.

Gega ningotwak dasso bibónagisi. He is nearly a hundred years old.
Gega nijtana, gega nissimidana. About twenty, about thirty.

Memindage, especially, principally, very.

Enamiadjig mémindage da-jajawendjigewag. Christians ought to be especially charitable.

Memindage kitimishki, he is very lazy.

Binisika, unprovoked, without reason, spontaneously.

Binisika nishkádisi aw inini. This man is angry unprovoked. *Kawin wika bínisika gego nin minigossi*. He never gives me anything spontaneously.

Gwaiák, justly, uprightly, straight.

Gwaiák bimádisin, *ki ga-jawendagos*. Live uprightly, and thou wilt be happy.

Gwaiak wedi ani-ijáda. Let us go straight there.

Apitchi, extremely, exceedingly, quite, most, entirely.

Apitchi jawendjige Debendjiged. The Lord is most merciful.

Apitchi ákosi ningá. My mother is quite sick.

Kissaié apitchi bakán ijiwébisi nongom. Thy brother changed entirely.

Awándjish, purposely, notwithstanding a prohibition.

Nind áno-ginaamawa tchi ijassig, *awandjish dash ija*. I forbid him to go, but he goes notwithstanding my prohibition.

Awandjish bápiwag. They laugh, although forbidden.

Napátch, wrongly, not in the right order.

Kakina napatch o gi-atónawa. They put all wrongly, (nothing in its due place.)

Anishá, vainly, without effect, without reason, falsely, for nothing, gratis.

Wegonen ba-ondji-ijaieg oma? *Anishá*. What you come for here? Nothing.

Anisha mígiweiog. Give it for nothing, gratis.

Meméshkwat, alternately, by turns, mutually, one after another.

Memeshkwat nagamoda. Let us sing alternately.

Jajawénïndiiog Meméshkwat. Be charitable mutually to each other.

Memeshkwat ajéboieiog, row by turns.

Kego kakina máma wi gigitokégon; *meméshkwat gigitoiog*. Don't speak all at one time; speak one after another.

2. *ADVERBS DENOTING* INTERROGATION.

Anin? How?

Anin eji-bimadisiian? How dost thou do?

Anin éjinikadameg ow? How do you call this? (for inanimate objects.)

Anin éjinikaneg aw? How do you call this? (for animate objects.)

Wégonen? What?

Wegonen iw? What is that?

Wegonen ba- takónaman kinidjing? What dost thou hold in thy hand coming here?

Wegonen wendji-mawiian? What art thou crying for?

Aníshwin? Why? What is the reason? (There is always a reproach contained in this interrogation.)

Anishwin bi-ijassiwan anamiéwigamigong? Why dost thou not come to church?

Anishwin mójag dajimad kidj' anishinabe? Why dost thou always speak ill of thy neighbor?

Na? Dost thou hear me? or, do you hear me? or, is it so?

Ki ga-bos ganabatch wabang, *na*? Thou wilt perhaps embark to-morrow, is it so? or, wilt thou not?

Kawin ki kikendansinawa mashi ge-dodameg, *na*? You don't know yet what you shall do, do you? or, is it so? *Anin ekitoieg*? *na*? What you say? do you hear me?

Wa? What? (This interrogating adverb is only used to answer a call interrogating; or to request a repetition of what was said, but not understood by the person spoken to.)

John!—*Wa*? John!—What?

Wabang na ki wi-bos?—*Wa*? Wilt thou embark tomorrow?

—What?

Anindi? Where

Anindi aiáwad nongom ga-matchi-bimadisidjig jig aking Where are now those that led a bad life on earth?

Anindi koss? *Anindi kigá*? Where is thy father Where is thy mother?

Anindi aiád Debeniminang Kije-Manito? Where is (God our Lord?

Aníniwapi? When?

Aniniwapi ged-ishkwa-akíwang? When will be the end of the world?

Aniniwapi ge-nibowad ki tchitchágonanig? When will our souls die?
Aniniwapi ga-bi-ijad Jesus oma aking? When came Jesus on earth?

Anin dassing? How often?

Anin dassing ge-niboian? How often shalt thou die?

Anin dassing ge-dibakonigoian? How often wilt thou be judged?

Aning dassing ga-ijáwad Móniang? How often have they been in Montreal?

Anin miník? How much?

Anin miník ge-dibaamawind énamiad, kishpin wewéni anokitawad Debendjigenidjin? How much will the Christian be paid, if he serves well the Lord?

Anin mîník ga-mínad aw ketimágisid Ininí? How much hast thou given to that poor man?

3. *ADVERBS DENOTING* AFFIRMATION.

E,* yes.

E nange ka, yes certainly. *E nange*, *O* yes.

Aníngwana, certainly, to be sure.

Ki kikendan na ga- ikitoian pitchinago? *Aníngwana*, *kawin nin wanendansin*. Dost thou know what thou hast said yesterday? Certainly, I did not forget it.

Geget, verily, truly, yes indeed.

Ki gi -wíndamawa na ga-ininan? *Geget*. Didst thou tell him what I said to thee? Yes.

Geget kitimágisi, he is poor indeed; or, he is truly miserable.

Geget kid inininim. Verily I say unto you.

* This affirmative adverb cannot be expressed exactly in writing; it must be *heard*. I have seen different essays to write it, but they are deficient, because it is impossible to give it correctly. When I saw that. I adopted the simplest way of writing it, by the single letter *e*; only to signify that the adverb which is used for *affirmation*, is to be pronounced here. I remark here at the same time, that the

Indians will use this affirmative adverb *e*, where we would say in English no. F. i. Kawin *kishime wi-bi-ijassi*? *E*. Will thy brother not come? No. This is an abbreviated answer; the whole would be, *E*, *kawin*; *wi-bi-ijassi*; yes it is so as you say, he will not come.

4. *ADVERBS DENOTING* NEGATION.

Ka, or *kawín*, no, not.

Kid akos na? *Ka*; *kawin nind akosissi*. Art thou sick? No, I am not sick.

Ka bápish, or *kawin bapish*, not at all.

Kawin bapish wi-bi-ijassi. He will not come at all.

Nind ano ganona, *kawin dash bapish wi-gígitossi*. I talk to him, but he will not speak at all.

Kawin bapish gego ki kikendansi. Thou knowest nothing at all.

Kawéssa, it won't do, I cannot, no, sir.

Ki wi-mij na jóniia? *Kawessa*. Wilt thou give me money? No, sir.

Nind ano wíkwatchiton; *kawéssa dash*. I endeavor to do it; but I cannot.

Ka wika, or, *kawin wika*, never.

Kawin wika ishkotewabo o minikwessin. He never drinks ardent liquor.

Ka wika nind ákosissi. I am never sick.

Ki tchitchágonanig kawin wika ta-nibossíwag. Our souls will never die.

Ka gego, or, *kawin gego*, nothing, (for inanimate objects.) *Kawin gego o wabandansin*. He sees nothing.

Wegonen néndawabandaman?—*Kawin gego*. What art thou looking for?—Nothing.

Kawin ningótchi, nowhere.

Kije-Manito kawin ningotchi ishkwa -aiassi, *missiwe aia*. God is nowhere absent, he is everywhere.

Kawin ningotchi nin wi-ijássi. I will go nowhere.

Ka mashi, or, *kawin mashi*, not yet.

Kawin mashí sígaandawassi. He is not yet baptized.

Gi-madjawag na—Ka mashi . Are they gone?—Not yet. *Kawin mashi nánimidana ki dassó-bibónagissi, Abraham dash ki gi-wábama*? Thou art not yet fifty years old, and thou hast seen Abraham?

Kawin gwetch, not much.

Kawin gwetch akosissi. He is not much sick.

Kawin gwetch nin gi-ségisissi. I was not much afraid.

Kégo, (expression of prohibition,) don't, never do.

Kego ijáken wédi. Don't go there.

Kégo wika minikwéken ishkotéwabo. Never drink ardent liquor.

Kego gimódiken, kego gíwanimoken. Don't steal, don't lie.

5. *ADVERBS DENOTING* PLACE.

Oma, here.

Onijishin oma. It is pleasant here.

Apitchi gigôika omá naningótinong. Sometimes there is plenty of fish here.

Kitimágisiwag oma eiádjig kitimiwad. Those that live here are poor, because they are lazy.

Imá, wédi, iwidi, there.

Iwidi nin wi-ijá mi dash imá mojag ge-wi-aiáiàn. I will go there and always remain there.

Ki kitimágisimin omá aking; *wedi dash gijigong ki ga-jawendágosimin*. We are miserable here on earth; but there in heaven we will he happy.

Daji, in, at; from. (In the CHANGE it makes *endaji*.)

Jesus Bethleheming gi-daji-nigi. Jesus was born in Bethlehem. *Kebekong daji inini*; *Moniang daji ikwe*. A man from Quebec; a woman from Montreal

Kitimagisi kitchi batadowining endaji-bimadisid. He who is living in great sins, is miserable.

Pindig, in; (in a house or other building, or in same vessel.)

Anindi koss?—*Pindig aia*. Where is thy father?—He is in.

Píndig anoki. He works in the house.

Kabe- bibón píndig aiáwag pijikiwag. The oxen are all winter in the stable.

Pindjaii, inside. (In the interior of a building or vessel.)

Kawin mashi píndjaii ojitchigádessinon anamiéwigamig. The church is not yet finished inside.

Mémindage onijishin pindjaii ow wákaigan.. This house here is very fine inside.

Agwatchíng, out, (out of doors.) *Agwatching ijada*. Let us go out.

Agwatching nibawiwag. They are standing out of doors. *Sanagád agwatchíng nibáng bibóng*. It is hardy to sleep out of doors in winter.

Agwátchaii, outside.

Ki wákaigan kitchi minwábaminagwad agwátchaii. Thy house looks beautiful outside.

Oshkinágwad nin masináigan agatchaíi. My book looks new outside.

Agáming, on the other side, on the opposite shore.

Agáming ondjibáwag. They come from the other side, (of a river, lake, etc.)

Agáming nin wi-ija nóngom. I will go to the other side today.

Agamíng, on the beach.

Agamíng kéiábi atéwan nind aiiman. My things are yet on the beach.
Kitchi wénijishidjig assinínsag aiáwag agamíng. There are beautiful agates on the beach.
Agamíng nin gi-mikán ow. I found this on the beach.

Ondássagam, on this side, (of a river, lake, etc.)

Ondássagam ta-bi-ijáwag nóngom agáming eiádjig. The folks of the other side will come to this side to-day.

Nawátch bátaïnowag bemádisidjig ondássagam, agáming dash. There are more persons living on this side than on the other.

Awássagam, on the other side, (of a river, lake, etc.)

Nawátch gigôika awássagam, omá dash. There is more plenty of fish on the other side than here.

Awássagam mójag anokí. He works always on the other side. *Etawagam*, on both sides, (of a river, lake, etc.)

Etawagam aiáwag énamiadjig. There are Christians on both sides.

Etawagam mawádishiwe omá ba-ijádjin. He makes visits on both sides, when he comes here.

Ogidáki, on a hill or mountain.

Ogidáki nin wi-ijá. I will go on the hill.

Ogidáki kitigé. He has his field on the hill.

Ogidáki táwag. They live on the hill.

Nissáki, down hill, on the foot of a hill or mountain.

Nissáki ijá. He is gone down hill.

Nissáki atéwan kakina wakáiganan. All the houses are on the foot of the hill.

Wássa, far, far off.

Wássa ondjibáwag. They come from far.

Kitchi wássa gi-ija, kawin minawa ta-bi-gíwessi. He is gone very far off; he will come back no more.

Bésho, near by.

Bésho nin pagidawamin. We set our nets near by.

Bésho nin gi-ondji-wabama. I saw him near, from a small distance.
Bésho aián, kégo wássa ijáken. Remain near here; don't go far.

Tibíshko, opposite, over against.

Tibishko kikinoamádiwigamig éndagog nin dámin. We lodge (or dwell) opposite the schoolhouse.

Tibishko kitchi jingwak patakisod nin gi-nibaw. I stood opposite the great pine-tree.

Tibishko also signifies, equal, like, similar, but then it is an adjective.

Ningótchi, somewhere.

Ningótchi ijá, kawin oma aiássi. He is gone somewhere, he is not here.

Ningótchi nin gi-aton nind agawateon, kawin nin mikansin. I put somewhere my umbrella; I cannot find it.

6.*ADVERBS DENOTING* DIRECTION.

Ishpíming, up, up stairs; on high. *Ishpiming inábin*. Look up, (on high.)

Ishpiming i-ijá awi- nibaiàn. I'll go up stairs to sleep. *Ishpiming gijigong nind indanénimag ninidjánissag*. I think (believe) that my children are on high in heaven.

Tabashísh, down, low; below.

Osam tabashish nin namádab. I am sitting too low.

Kawin gwaiák ki gi- atóssin ow; tabashísh ki da-aton. Thou halt not put this in its due place; thou oughtst to put it below.

Nígan, foremost, in advance; beforehand.

Bejig nigan ta-bimosse. One will walk foremost.

Kakina nígan ki gi-windamágonan géd-ijiwebak. He told us all beforehand what shall come to pass.

Kawin onijishinsinon , nigan tchi dibaamawad kid anokitagewininim. It is not good, (thou dost not well,) to pay thy workman in advance.

Ishkwéiang, behind, back.

Keiábi ishkwéiang aiáwag. They are behind, (or back there.) *Ningótchi ijaiang*, *mojag ishkwéiang ki bimosse*. When we are going somewhere, thou walkest always behind.

REMARK. These four adverbs are frequently followed by the adverb, *nakakéia*, which makes them to be the more, "adverbs denoting direction." This *nakakéia* corresponds exactly with the syllable *ward*, (or wards,) which is commonly annexed to English adverbs denoting direction, as:
Ishpíming, up; *ishpiming nakakéia*, upward.
Tabashísh, down; *tabashish nakakéia*, downward.
Nigan, before; *nigan nakakeia*, forward.
Ishkwéiang, back; *ishkwéiang nakakeia*, backward.

This adverb, *nakakéia*, corresponds with the English *ward*, also in other adverbs formed from substantives, as:
Homeward, *endaiàn nakakeia*, (the Otchipwe verb varying
according to the person.)
Heavenward, *gíjigong nakakéia*.
Hellward, *anánakamig nakakeia*.

7.*ADVERBS DENOTING* TIME.

Ningóting, once.

Ningóting aw inini nin kitchi minó dodágoban. That man did me once a great good service.
Ningóting ki ga-nib. Thou shalt once die.
Ningóting nin ga-kitchí-jawendágos. Once I will be very happy.

Pánima, afterwards; not before.

Panima gi-ishkwá-wíssiniiang ijákan. Go after dinner.

Kigijeb nitam anamian, panima dash madji-anokin. In the morning pray first. and afterwards begin to work.
Panima wábang; *pánima sígwang*. Not before tomorrow; not before next spring.

Nakawé, first.

Nakawé pisíndawishin, *pánima ki gad-ikit wa-ikitoian*. First listen to me, afterwards thou wilt say what thou hast to say. *Nakawé nánagatawendan*, *tchi bwa gigitoian*. Think first, then speak.

Bwa, or *bwa mashi*, before.

Kije-Manito o gi-mígiwenabanin o ganásongewinan, *bwa bi-nigid Jesus*. God had given his commandments before Jesus was born.

Apitchi kitchi níbiwa anishinábeg gi-aiabanïg omá aking, *kinawind bwa aiáiang*. Exceedingly many people had been here on earth, before we were.

Tchi bwa bibong; *tchi bwa nibing*. Before winter; before summer.

Mashi nánge, not yet.

Mashí nánge gégo o kikéndan. He knows nothing yet. *Mashí nánge nin nibwaká*. I am not yet wise.

Mégwa, during, when, while.

Megwa abinódjîiwid gi-sígaandawa. He was baptized when a child, (during childhood.)

Apegish gwaiák jiwebisiiàn megwa bimadisiiàn aking. I wish to behave well while living on earth, (during my lifetime on earth.)

Megwa ójibiige; *megwa nagamo*. He is writing; he is singing.

Waïba, soon.

Gego wa-mígiweianin, *waïba migiwén*. When thou art to give something, give it soon.

Aw waïba mágiwed, *nijing mígiwe*. He that gives soon, gives double.

Waïba bi-giwen. Come back soon.

Wika, *late*.

Wika go nin nibámin. We go to bed quite late.

Wika gi-ánwenindiso, *nóngom dash gwaiák anamia*. He repented late, but now he is a good Christian. *Wika gi-mádjawag*. They started late.

Bínish, till, until.

Mojág nin wi-anamia binish tchi niboiàn. I will always be a Christian, until I die.

Jesus od Anamiéwigamig mójag ta-aténi oma aking bínish tchi ishkwá-akíwang. The Church of Jesus will always be on earth, until the earth is no more.

Binish oma; *binish M niang*. Till here; till Montreal.

Kitchí awássonágo, three days ago.

Awássonágo, the day before yesterday, (two days ago.)

Pitchinágo, yesterday, (one day ago.)

Nóngom, or, *nóngom gijigak*, to-day, (this day.)

Wabang, to-morrow, (after one day.)

Awásswabang, after to-morrow, (after two days.)

Kitchí awásswabang, after three days.

Jéba, this morning.

Jéba nin gi-bi-ganónig. He came this morning and spoke to me.

Méwija, a long time ago, (or, already.)

Méwija ákosiban. He has been sick now a long time ago.

Gégapi, finally, lastly, ultimately.

Wawíka, seldom, rarely.

Waiéshkat, at first, in the beginning.

Pábige, immediately, directly.

Wéwib, quick, immediately.

Jaïgwa, already.

Kíja, in advance, beforehand.
Apí, when.

Gaiát, formerly, heretofore.
Naningótinong, sometimes.
Naningim, or, *saságwana*, often, frequently.
Mójag, always, constantly.
Anwákam, several times, often.
Iwápi, then, at that time.
Keiábi, yet.
Nitám, first.
Apíne, continually, ever since.
Káginig, or, *kagigékamig*, always, eternally.
Nond, before the end; rather.
Dassíng, every time, as often as . .
Kéjidin, or, *kéjidine*, or, *kekijidine*, quick, soon, immediately.
Pitchínag, only now, (not before this time,) soon, by and by. *Pitchinag dagwichin*. He comes only now, (not before this hour.)
Pitchínag nin madja, I start only now, (or so late.)
Pitchinag nin gad-ija endaian. I will go to thy house, (I will go to see thee,) by and by.
Mádjan , kikinoamáding ijan.—Pitchínag. Go to school.—By and by.

8. *ADVERBS DENOTING* UNCERTAINTY.

Gonimá, or, *ganabátch*, perhaps.
Nissatchiwan nind ijá, gonima dash nisso gisiss nin gad-inend. I am going below, and will be, perhaps, absent three months.

Ki da-gashkiton na nijike tchi bidjiamawad kissaie?— *Ganabátch sa nin dá-gashkiton*. Couldst thou write, all alone, a letter to thy brother?—Perhaps I could.
Nishkádisi ganabátch. He is perhaps angry.

Mákija, may be, perhaps.

Gi-nibo na kimishóme?—*Màkija*; *kawin* mashi *nin ki kendansin*. Is thy uncle dead?—May be; I don't know yet. *Mákija anishá ikiton*. It is perhaps a false report. *Màkija geget*. May be so indeed.

Namándj, I don't know what . . ., it is doubtful how . . .

Namándj ged-ikitogwen. I don't know what he will say.

Namandj ge-dodamowànen. I don't know what I shall do.

Namandj ga-ijiwebisigwen. I don't know what he did.

Namándj ídog, it is uncertain, unknown, doubtful.

Anin ga-ijitchiged?—*Namándj idog*. How did he manage it?— I don't know.

REMARK. This *namandj*, which is properly an adverb in Otchipwe, cannot be given in English with an adverb, but only with a verb, as above.

9.*ADVERBS DENOTING* QUANTITY.

Níbiwa, or, *pangi nánge*, much.

Nibiwa wissini. He eats much.

Nibiwa kitige. He cultivates a large field.

Pangí nánge nin bimosse kabé-bibón. I am walking much all winter.

REMARK. When *nibiwa* signifies many, it is an adjective.

Pangí, or, *nibiwa nánge*, little, a little.

Pangi éta nin bídon. I bring only a little.

Pangi gígiton, *nibiwa dash nánagatawendan*. Talk little and think much.

Nibiwa nánge ki ga-matchi-ikit, kishpin mojag takwénimad Kijé-Manito. You will scarcely ever pronounce a bad word, if you constantly remember God.

Nénibiwa, much each, or much every time.

Nenibiwa minawag. They are given much each, (they receive great shares.)

Nenibiwa anamía éndasso-gijigadinig. He prays much every day.

Pépangi, *little* each, or a little every time, by little and little, gradually.

Pepangi kitigewag anishinabeg. The Indians cultivate a small field each.

Pepangi nibá, *pepangi gaie wíssini*. He sleeps little (every night,) and eats little (every time.)

Ki minin ow masináigan; *pepangi dash wabandan éndasso-gijigak*, *binish kakina gi-wabandaman*. I give thee this book; read a little every day, until thou readest it all.

Pangishê, very little.

Mi iw, or, *wi minik*, enough, that is all.

Mínawa, again, more, besides.

Kakina, all.

10. *ADVERBS DENOTING* COMPARISON.

Awáshime, more.

Awashime nin dá-minwendam tchi nissigoiàn, *iw dash nind anamiéwin tchi wébinamàmban*. I would be more willing to be killed, than to reject my religion.

Awashime apitendagwad mino ijiwebisiwin, *daniwin dash*.

Virtue is more worth than riches.

Nawátch, has the same signification as *awáshime* : but it also signifies, a little, some. *Nawatch nind akos*; this can mean, I am more sick: or, I am a little sick.

Ki bakadé na?—*Nawatch sa*. Art thou hungry?—A little.

Ki gashkitón na wi-jaganashimoian?—Nawatch sa.

Canst thou speak English?—Some.

Iw minik, or, *ow minik*, so much, as much *as*.

Gaie win iw minik od iji gashkiton, kin eji-gashkitoian.

He can do as much as thou canst.

Ow minik bidókan. Bring so much.

Kawin ow minik éta da-debissessinon. So much only would, not be sufficient.

Bakán, differently, otherwise.

Bakan ijiwebisi eko anamiad. He behaves differently since he became a Christian.

Nawatch níbiwa, more.

Nawatch pangí, less.

REMARK. The word *nangé* , (which occurs in No. 7 and 9,) cannot be given in English by itself; there is no word in the English language that would exactly correspond with *nange*. We may perhaps say it corresponds with *not*, because it makes the word to which it is connected, signify the *contrary*; but it has another position in the sentence, for instance:

Debenimiian, nind apitendagos nange ge-ganoninamban.

Lord, I am not worthy to speak to thee.

Nin nibwaka nange. I am not wise.

Nibiwa nange nin kikendan. I do not know much.

E nange ka. Yes, not no.

CHAPTER VIII.

OF CONJUNCTIONS.

A Conjunction is a part of speech which is used to connect words and sentences.

Conjunctions are divided into two sorts, *copulative* conjun-ctions, which serve to connect or to continue a sentence; and *disjunctive* conjunctions, which serve to express opposition in different circumstances.

The following are the principal *Otchipwe* conjunctions.

1. COPULATIVE *CONJUNCTIONS*.

Gaié, and, both, also. (This conjunction is ordinarily put after the word that is connected by it to another word, like the Latin que. Sometime it is put before the word, especially when it signifies also.)

Koss, *kigá gaie ki ga-minádenimag*. Honor father and mother. *Gi-pindige anamiewigamigong*, *weweni gaie o gi-pisindawan gegikwenidjin*. He went to church, and listened well to the preacher.

Mojag babamadisi , *biboninig*, *nibininig gaie*. He travels always, both winter and summer.

Nin wi-ija; *gaie kinawa ijáiog*. I will go; go ye also.

Gaie kin. Thou also.

Ashi, and. (This conjunction serves only to connect numbers,) *Nijtana ashi nij*. Twenty-two. (You cannot say: *nijtana gaie nij*; or, *nijtaná*, *nij gaie*.) *Midasswak ashi nishwasswak ashi nanimidana*, 1850.

Tchi, or, *tchi wi*, that.

Ki windamon iw, tchi wi kikendaman. I tell thee this that thou mayst know it.
Nin bi-ija oma, tchi kikenimiian keiabi bimadisiiàn. I come here, that thou mayst know I am living yet.

REMARK. English sentences containing the conjunction that, are commonly and better given in *Otchipwe* without *tchi*. F. i. I am glad that thou art come; *nin minwendam dagwishinan*.— Dost thou know that my father is dead. *Ki kikendan na gi-nibod noss*?—I know that she is charitable; *nin kikenima kijewadisid*. (In all these phrases the English conjunction *that* could likewise be omitted.

Mi wendji- (varying according to the tenor of the verb,) therefore.

Mino ijiwebisi, nita jawendjige gaie, mi wendji-jawendagosid.

He is good and charitable, therefore he is happy.

Osam minikweshki, mi wendji-kitimagisid apitchi.

He drinks too much, therefore he is so poor.

Kishpin, if provided.

Kishpin batádowin gotaman, kawin nibowin ki ga-gotansin. If thou fearest sin, thou wilt not be afraid of death.

Kishpin gwaiák anokiian, kawin ki ga-kitimágissi. If thou workest well, thou wilt not be poor.

This conjunction, *kishpin*, is sometimes *omitted*, and some-times put *after* the verb. In the sentence: *Panima sigwang nin ga-madja, kishpin bimadisíiàn*; next spring I will go away, if I live; in this sentence we may omit *kishpin*, and say: *Panima sigwang nin ga-madja, bimadisiián*. This is even better *Otchipwe*.—And we may also say: *Panima sigwang nin ga-madja, bimadisiian kishpin*.—This postposition of *kishpin* is sometimes heard among the Indians.

Sa. This particle signifies *sometimes*: because, for. *Odéna Ninivé kawin gi-banadjitchigadessinon*, *gi-anwenindisowag sá imá ga-danakídjig*. The city of Nineveh was not destroyed, because the inhabitants did penance.

Nin ga-mínig Kije-Manito kagigé bimádisiwin gijigong, *apitchi sa kijewádisi* . God will give me life everlasting in heaven, because he is infinitely good.

Dash, This conjunction is copulative or disjunctive, according to its signification. It is *copulative* when signifying *and*.

Nin nishime, *nin*. *dash*. We were two of us, my brother, and myself.

Bóniton ki matchi ijiwebisiwin, *ki ga-jawénimíg dash Debendjiged*. Abandon thy bad conduct, and the Lord will have mercy on thee.

Bi-ijan, *anokin dash oma*, *ki ga-dibaamon dash weweni*.

Come and work here, and I will pay thee well.

2. DISJUNCTIVE *CONJUNCTIONS*.

Dash. It is disjunctive when signifying, *but* , or *than*. *Kijé-Manito gi-ojián nitám ininiwan tchi ápitchi mino aiánid*, *win dash gi-kisimágiidiso gi-batá-dódang*. God made the first man to be perfectly happy, but he made himself unhappy by sinning.

Nibiwa joniia ki gashkia, *osam dash kid atáge*, *mi dash iw gego wendji-danisissiwan*. Thou earnest much money, but thou playest too much, and therefore thou hast no property.

Nawátch nin sasíkis, *kin dash*. I am older than thou. *Nawatch nibwaka Paul*, *John dash*. Paul is wiser than John. *Awáshime jawendágosi*

nébwakad, kétchi-dania dash. A wise man is happier than a rich one.

Missawa, although.

Missawa matchi igoiàn, kawin nin awiia nin wi matchi inássi.

Although spoken ill of, I will speak ill of nobody.

Missawa gagwédjimag, kawin nin nakwétagossi.

Although I ask him, he does not answer me.

Gonimá, *kéma*, or; either, or.

Niogwan, gonima nanogwan nin gad-inend. I will be gone four or five days.

Bejig nijiieg o gi-bi-mamon oma nin masinaigan, kéma kin, kéma kishime. One of you came here and took my book, either thou or thy brother.

Kawin . . ., *kawin gaie* . . ., neither . . ., nor . . .

Kawin nin nin gi-mamossin ki masinaigan, kawin gaie nishime. Neither I took thy book, nor my brother.

Kawin beshigwadisidjig, kawin gaie neta-giwashkwebidjig ta-pindigessiwag ogimawiwining gijigong. Neither adulterers nor drunkards shall enter into the kingdom of heaven.

Tchi, with the verb in the negative form, stands for the English conjunction *lest*.

Nin gi-kibákwaowa pijiki, tchi madjássig. I shut up the cow, lest she run away.

Jawénim ketímágisid, tchi wíndamawassig Debéndjigenidjin eji- matchi-dódawad, mi dash tchi bata-diian. Have mercy on the poor, lest he cry unto the Lord against thee, and it be sin unto thee.

Kishpin, with the verb in the negative form, serves for unless, or, except.

Kishpin anwenindisossiweg, kakina ki ga-bandájiidisom, Unless you repent, you shall all perish.

Kishpin nawatch mino ijiwebisissiwan, kawin ki gapindigessi Debenimik o minawanigosiwining.
Unless thou behavest
better, thou shalt not enter into the joy of thy
Lord.

Kishpin enigok wíkwatchitossiwan, kawin wika ki ga-gashki-tossin wi -Otchipwemoian. Unless thou endeavorest earnestly, thou wilt never be able to speak Otchipwe.

Minotch, but still, yet.

Kitchi niskadad, kissina gaie, minotch bi-ijawag. It is very bad weather and cold, but still they come.

Kego minikweken ishkotewabo, ki gi-ininaban; minotch mojag ki minikwen. I told thee, don't drink any ardent liquor; yet thou drinkest it always.

Anawi, áno, but, although.

Anishinabeg kitimagisiwag, anawi dash minwendamog.

The Indians are poor, but they are contented.

Nind áno pisindawa, kawin dash nin nissitótawassi. Although I listen to him, I cannot understand *him*.

Nind ano pagidawa, kawin dash gego nin pindaansin.

Although I set nets, I catch nothing.

*Iji, eji-,** (varying according to the tense of the verb connected with it,) as, as . . . as, as . . . so.

Debenimiian, apegish iji sagiinàn, eji-sagiiian.

Lord, I wish to love thee as thou lovest me.

Mino ijiwebisin, eji-mino-ijiwebisiwad swanganamiadjig.

Be as good as true Christians are good.

Eji-kikinoamagoieg, mi ged-ani-dodameg. As you are taught, so do.

* See p. 140.

CHAPTER IX.

OF INTERJECTIONS.

An *Interjection* is a word that is used to express an emotion or a feeling of the person speaking.

It is to be observed, as a peculiarity of the Otchipwe language, that the *men* have their own interjections, and the *females* their own; and some are common to both sexes.

To express joy, admiration, surprise, fear, astonishment, impatience, compassion, even anger and indignation,

The men and the boys will say, *Ataia*! *tiwé*! aha! ah!

The women and the girls will say, *Nià*! oh! alas! *n'gò*! *n'gè*! ha!

The difference between these two kinds of interjections is so sharp, that it would be the most ridiculous blunder for an astonished man to say, *Nià*! or for a surprised woman to say, *Ataià*!

The interjections common to both males and females, are the following:

To express impatience: *beka*! *beka beka*! slowly! stop! *tagá*!

well!

indignation, anger: *tajimadji*! *tajimadji win*! ha!

pain, sorrow: *iò*! oh! ah!

aversion: *sè*! shame! pshaw!

awass! begone! away! go ahead!

approbation: *ò*! well! ay! ay!

understanding or recollecting: *ishté*! aha! yes!

To call or excite attention: *na*! *ina*! *nashke*! *lo*! see! hark!

To encourage: *tagá*! ho! halloo!

haw! *haw*! halloo! courage! hurrah!

ambé! *ambessa*! well! well! come on!

To call somebody: *hisht*! hey! hear!

To stop: *beka*! hold on! stop!

To admonish, exhort: *bina*! behold! now (*anwatan bina*! cease' now!)

To answer a call: *hoi*! halloo!

To command silence: *sh't*! *she*! hush! silence! *bisan*! hist! be still!!

OF PREFIXES AND OTHER PARTICLES.

There are in the Otchipwe language many particles or little words, some of which precede, and others follow verbs, and give them a certain accessory signification. We will exhibit here the most common of these particles, with the accessory signif-ication they give to the verbs.

Particles.	*Accessory sig.*	*Examples.*
na?	of question,	of departure.
sa,	of answer.	
ko, *iko*,	of use, custom	
bi -,	of approach.	
ni -, *ani-*,		

Ki sagia na Kije-Manito? *Nin sa gia sa*. Dost thou love God? I love him.

Ka na ki nonda nsi? *Nin nonda m sa*. Dost thou not hear? I hear.

Kawin na Paul ijinikasossi? *Mi sa ejinikasod*. Is not his name Paul? That is his name.

Nind ija iko. . . I use to go.

Ki minikwen na iko jominabo Dost thou use to drink wine?

Nin minikwenaban sa ko. I used to drink it.

Bi-ijan, bi-nasikawishin; come here, come to me.

Bi-wabandan ow masinaigan, come and see this book.

Nijing nin gi-bi-nibamin, we slept twice in coming to this place.

Gi-ani-madja, he is gone away, or going.

Gi-ni-giwedog, I think he returned home.

Jawenimishinam, Debenimiiang, gwaiak tchi ani-bimadisiiang; have mercy on us, Lord, that we may behave well in future.

Particles.	Accessory sig.	Examples.
awi-	of going on.	*Jesus nissing gi-awi-anamia nijike, kitiganing Gethsemane*. Jesus went three times to pray alone, in the garden of Gethsemane.
,		*Madjada, awi-wabandanda ga-ijiwebak*. Let us go and see what has happened.
bimi		
-,	of passing.	*Wegonen Jesus ga-bimi-dodang kish gi-kikinoamaged*? What did Jesus do at the same that he preached (passing through different places)?
		Anindi ge-bimi-ijaiang? Through which place shall we pass?
wi- , *wa-*,	of will, intention,	*Nin wi -niba.—Nin-wi-onishka*. I will go to sleep.—I will get up.
		Ki wi -wissin na? *Ki wi-minikwe na*? Wilt thou eat? Wilt thou drink?
		Wa-ijad.—Wa- anamiadjig. He that intends to go. Those that intend to come Christians.

go, *igo*; *ma*, of reinforcement. *Nin igo.—Kinawa go*. I myself.

You yourselves.

Kaginig igo ki ga-mino-aiamin gijigong. We will be happy (or well) in heaven, for all eternity.

Kakina go gi-ijawag, they are all gone, (without exception.)

Win ma gi-ikito, he has said it himself.

Ka ma win. No, no.

Particles. Accessory signif.	Examples.
da- , of condition.	*Nin da- ija, kishpin* . . I would go, if . . .
	Gwaiak na ki da-dibadjimotaw ga-gadwedjiminàmban? Wouldst thou tell it to me right, (sincerely,) if I asked thee.
gi -, ga-, of time past.	*O gi-wabaman.—Mi aw ga-wabamind*. He saw him.—This is the person that was seen, etc., etc.
ta- ga-, gad-, of future	*Ta-nagamo. Ta-mawi*. He will sing. He will cry, etc.
ge- , ged-, time.	*Nin ga-dodam. Ki gad-ikit*. I will do. Thou wilt say; etc.
	Mi aw ge-madjad, ged-ijad tashkiibodjiganing. This is the person that will start, that will go to the saw-mill.

PART III.
SYNTAX.

Syntax, or *Syntaxis*, is that part of Grammar, (according to the meaning of this Greek word, *joining together*,) which teaches to join words, or the parts of speech, together in a proper manner, into correct sentences.

A *sentence* is the connection of several words in such a manner as to give a complete sense.

Every sentence must have a *subject*, to which something is referred, or of which something is affirmed or denied; and an *attribute* , (predicate,) which refers or alludes to the subject, or is affirmed or denied of it. To join the attribute to its subject, a third part of the sentence is necessary, which is the *verb*.

To form a regular and complete sentence, three parts are necessary; the subject, the attribute, the verb.

The syntax of the Otchipwe language is peculiar. We shall reduce it to a few chapters, and a few

rules and remarks in each chapter. Many remarks and rules that could have been placed in this *Third Part*, occur in the preceding part, where they stand in connection with other rules, properly belonging to the part.

CHAPTER I.

SYNTAX OF SUBSTANTIVES OR NOUNS.

RULE. 1. *The substantive governs the verb, respecting number and kind.*

A. *RESPECTING* NUMBER.

A substantive in the *singular* number requires a verb in the singular; as: *Paul niba*, Paul sleeps. *Inini manisse*; *ikwe gashkigwasso*; the man chops wood, the woman sews. *Mandan wakaigan onijishin*, *songan gaiè*; this house is beautiful and strong.

A substantive in the *plural* number must have a verb likewise in the plural; as: *Abinodjiiag ombigisiwag*, children make noise. *Kakina ininiwag gi-gopiwag*, *ikwewag eta abiwag*. All the men are gone in the interior (inland), the women only are here. *Nin sagitonan nin masinaiganan*, *mojag nin wabandanan*. I like my books, I read them always.

NOTE. In English the verb does not always show its being governed by the substantive, respecting *number*. In the last sentence here above, for instance, the verb, *I like*, is always the same,

whether I like one book only, or several books. But in Otchipwe we say: *Nin sagiton masinaigan*. *Nin sagitonan masinaiganan*.

Exception. There is one case of exception from this rule in the *Otchipwe* language, where a substantive in the *singular* number has a verb in the *plural* after it. The case is, when only one member of a household is taken for the whole; as: *Noss endawad iibikon*; he slept last night at my fathers, (where my father dwells.) *John endawad nind ondijiba*; I come from John's, (where John dwells.) *Naningim nind ija nimissé endawad*; I go frequently to my sister's, (where my sister dwells.) This is the usual way of expressing this case. Although I could also say: *John endad nind ondjiba*. *Nimisse endad nind ija*. This would be correct, but not usual; except if John, for instance, should live *all alone* in a house, I would then correctly say; *John endad nind ondjiba*; and I could not say otherwise, because then John would not be a member of a household.

NOTE. But when in the *names of nations*, one individual is taken for all, the substantive retains its right; it has a verb in the *singular* with it; as: *Wemitigoji endanakid nin wi-ija*, I intend to go where the Frenchmen live, (to France.) *Jaganash nibiwa o dibendan aki*; the English are in possession of much land, (in different parts of the world.) *Kitchimokoman nomaia gi-migaso*; the Americans have lately been at war.

B. RESPECTING KIND.

The *Otchipwe* substantives are of two kinds, *animate* and *inanimate*. (See page 18.)

An *animate* substantive must invariably have a verb of the same kind, if in connection with a verb; it must have an *animate* verb of the IV. or V. Conj.; as: *Nina wabama inini* , I see a man. *Nin*

nondawag ikewag, abinodjìiag gaie, I hear women and children. *Kid atawenag opinig,* thou sellest potatoes.

An *inanimate* substantive requires an *inanimate* verb, of the VI. Conj.; as: *Nin wabandan wakaigan*, I see a house. *O gi-gishpinadonan midasswi mokomanan*; he has bought ten knives. *Kawin nin bidossin ki masinaigan*, *nin gi-waniken*: I don't bring thy book, I forgot it.

This is to be understood of the *transitive* or *active* verbs.

In regard to the *intransitive* or *neuter* verbs, the general syntactical rule is, that an *animate* subject always takes an intransitive verb of the three first Conjugations; and an *inanimate* subject takes a unipersonal verb of the three last Conjugations. As: *Koss gi-dagwishin*. *Nabikwan gi-dagwishi-nomagad*. Thy father arrived. A vessel arrived. *Nisssaie jagana-shimo*. *Mandan masinaigan jaganashimomagad*. My brother speaks English. This book speaks English, (is written in English.) *Anishinabe aia oma*. *Wiiass aiamagad oma*. There is an Indian here. There is meat here. *Onijishi kinidjaniss*. *Onijishin ki masinaigan*. Thy child is beautiful. Thy book is beautiful.

RULE. 2. *Two or more substantives in the singular number, taken in connection, require a verb in the plural*, as: *Koss kiga gaie ki ga-minadenimag*, thou shalt honor thy father and thy mother. *John*, *William*, *Nancy gaie gi-madjawag*; John, William and Nancy, are gone away. *Mokoman*, *emikwan*, *onagan gaie winadon*; *ki da-binitonan*. The knife, the spoon, and the dish, are unclean; thou oughtst to clean them.

RULE. 3. *Two or more substantives in the singular number, taken separately, require a verb in the singular*, as: *Nissaie*, *gonima nishime*, *ta-ija*. My

elder brother, or my younger brother, (sister) will go. *Koss*, *kema kiga*, *kema kimisse*, *ta-bi-ija oma nongom*. Thy father, or thy mother, or thy sister, is to come here to-day. *Aw kwiwisens gonima ki masinaigan*, *gonima dash ki mokomanens*, *o gabanadjiton*. This boy will spoil either thy book or thy penknife.

RULE. 4. *When two substantives come together, denoting the possessor and the object possessed, the sign o or od is put between them.* (See page 39, where you will also find Examples.)

RULE. 5. *When two substantives come together, not denoting possession, but some other relation, they are connected together in various ways*.

2 1. By *juxta-position*, in putting the two substantives one after another, without any alteration, connecting them with a hyphen, as: *Wigwáss-tchimán*, bark-canoe. *Ishkote-nabikwan*, steam-boat, (fire-vessel.) *Nabikwan-ogima*, captain of a vessel. *Gigô-bimide*, fish-oil. *Assema-makak*, snuff-box, etc., etc.

2. By adding the letter *i* or *o* to the first substantive,. (that is, its mutative vowel; see p. 85.) and then joining both together with a hyphen, as:

John o gi-baba-gagikwenodan anwenindísowini-sigaandadiwin.
John preached the baptism of repentance, (repentance-baptism.)
Biná nongom jawendagosiwini-gijigak! Behold, now is the day
of salvation, (salvation-day.)
Batadowini-gassiamagewin. Forgiveness of sins, (sin-forgive-
ness.
Assini-wakaigan. House of stones, (stone-building.)
Biwábiko-mikana. Railroad, (iron-road.)
Mitigo-wakaigan. House of logs, trees, (log-house.) Etc., etc.

3. By contracting the two substantives in one, abbreviating them at the same time.

Some of these contracted words are very properly written in one word, as: *Nagamówinini*, singer, (*nagamon* or *na-gamowin*, song; and *inini*, *man*.) *Dibakonigéwinini*, judge, (*dibakonige-win*, judgment; and *inini*, man.) *Bamiatagekwe*, a maid-servant, (*bamitagewin*, service; and *ikwe*, woman.) *Gashkigwássowikwe*, a seamstress, (*gashkigwassowin*, sewing; and *ikwe*, woman.)

But others of the contracted words are more properly written separately, and connected only with a hyphen, as *Nagamo-masinaigan*, song-book. *Anamie-nagamon*, religious song or hymn, (*anamiewin*, religion, prayer.) *Anamie-gagikwewin*, religious sermon. *Gagikwe-masinaigan*, sermon-book. And innumerable others.

Respecting the *position* of the substantive, or the place which it occupies in the sentence, we have in *Otchipwe* no positive rule. It may, like in Latin, precede or follow its verb, almost always, without any material difference, as: *Bwa bi-nigid Jesus*, *gi-ijiwebadogwen iw*; this had happened, before Jesus was born. You may as well say: *Jesus bwa bi-nigid*, *gi-ejiwebadogwen iw*. But you cannot well say in English: Jesus before was born, this had happened—*Nij masinaiganan nin gi-gishpinadonan*, or, *nin gi- gishpinadonan nij masinaiganan*; is perfectly the same. Not so perfectly the same in English: Two books I have bought; or, I have bought two books. The first of these two phrases is cer-tainly unusual in the English language.

There is much liberty in the Otchipwe language in regard to the transposition of words in a sentence; almost as much as there is in Latin. I say *almost*; not quite so much, but more than in English. The following phrases, for instance, are all perfectly correct and usual in Otchipwe; but they could not be given correctly word for word, in English. If they are correct, they are certainly unusual, some of them.

Koss ta-bi-ija oma nongom. Thy father will come here to-day.

Nongom oma ta-bi-ija koss. To-day here will come thy father.

Ta-bi-ija koss oma nongom. Will come thy father here to-day.

Nongom oma koss. To-day here thy father will come.

Oma nongom koss ta-bi-ija. Here to-day thy father will come.

Ta-bi-ija koss nongom oma. Will come thy father to-day here.

Koss nongom ta-bi-ija oma. Thy father to-day will come here.

Oma nongom koss. Here will come to-day thy father.

Etc., etc.

Observe the Indians when they speak, and you will see how much transposition of words is used in their language.

NOTE.. In citations or quotations, the substantive denoting the person whose words are quoted, must be placed at the end of the quotation, not in the beginning, as in English.

EXAMPLES.

Baba-ijaiog enigokwag aki, minwadjimowin gagikimig kakina bemadisidjig; o gi-inan Jesus o kikinoamaganan. Jesus said to his disciples: Go ye into all the world and preach the Gospel to every creature.

Kego nongom ningotchi ijaken; nin gi-ig noss jeba. My father said to me this morning: Don't go anywhere today, (don't to-day anywhere go.)

Wabang nin ga-bos, kishpin anwating; ikito nissaie. My brother says: I will embark to-morrow, if it is calm.

If you want to put the substantive denoting the person whose words you have to quote, in the

beginning, you must say: Ow *ikito*; or, *ow gi-ikito*, *gi-ikitowag*, etc., always preposing *ow*, that, thus.

EXAMPLES.

Ow ikito Debendjiged: *jawendagosiwag bánideedjig*, *Kije-Maniton o ga-wabamawan*. The Lord says: Blessed are the pure in heart, for they shall see God.

Ow kid igonan Jesus: *Sagiig metchi- dodonegog*; *jawenimig*, *mino dodawig jangeniminegog*. Jesus says to us: Love them that do you evil; have mercy on them and do good to them that hate you.

Ow gi-ikito: *Nibing nin gad-ija Wawiiatanong*. He said: next summer I will go to Detroit.

In relating what a person said, you have to give it in Otchipwe in the way of *quotation* rather than otherwise.

EXAMPLES.

Paul said that his brother arrived last night. *Nissaie gi-bi-dagwishin tibikong*, *gi-ikito* Paul.

They said they would come to our house to-morrow. *Nin gad-ijamin endaieg wabang*, *ikitobanig*.

I told him I had no money. *Kawin nind ojoniiamissi*, *nin gi-ina*.

Of the *Otchipwe* Pronoun, *Syntax* has but little to say; Etymology talks much of it.

Pronouns are often absorbed in the verb; as we have seen in the Conjugations. F. i. *Kishpin sagiiieg*, if you love me; both pronouns, *you* and *me*, are contained in the verb, *sagiiieg*.

The Rule of the English Syntax: "*When two or more nomin-atives combined are of different persons, the verb and pronoun in the plural, prefer the first person to the second, and the*

second to the third," is exactly the same in *Otchipwe*.

EXAMPLES.

Win nin gaie, *nin gad-ijamin*. He and I will go, (we will go.) *Kin*, *win gaie*, *ki gi-ikitom*. Thou and he have said, (you have said.)

Ninawind, *win igaie*, *nin gi-kitchi-anokimin*. We and he worked hard, (we worked hard.)

Kinawa, *nin igaie*, *ki gad-ijamin*. You and I will go, (we will go.)

Kin, *winawa gaie*, *ki gi-ikitom*. Thou and they have said, (you have said.)

The *repetition* of the personal pronouns, I myself, thou thyself, he himself, etc., is expressed in *Otchipwe* by repeating the same personal pronoun; which, however, can be done only in the first and second person, not in the third, because the third person has no pronoun in the Conjugations.

EXAMPLES.

Nin nin gi-ikit iw. I have said that myself.

Nin nind ijanaban. I went myself.

Kin ki ga-nondawa. Thou shalt hear him thyself.

Kin kid ikitonaban. Thou saidst thyself.

Win o gi-ojiton iw. He made that himself.

Ninawind nin wi-ijamin. We intend to go ourselves.

Kinawa ki gad-animism. You will suffer yourselves.

Winawa ta-gagwedjimawag, They will be asked themselves.

If yet more stress is intended, the particle *go*, or *igo*, is put between the two personal pronouns, or after *win* and *winawa*, (in the third person,) as: *Nin igo nin gi-ikit iw*; yes, I have said that myself. *Kinawa go ki gad-animisim*, yes, you will suffer yourselves, etc.

CHAPTER II.

SYNTAX OF VERBS

The first Rule in the Syntax of substantives, may also be considered as the first in the Syntax of verbs.

RULE. 1. *The verb must agree with its substantive, its subject*, (expressed or understood,) in number and kind; that is, a verb that refers to a subject in the singular number, must be employed in the singular; and a verb referring to a subject in the *plural*, must likewise be placed in the plural number. And a verb that alludes to an *animate* subject, must be animate itself; and the verb applied to an inanimate subject, must also be inan-imate. (See Examples of that under Rule 1., in the preceding Chapter.)

Respecting the *position* of the verb in the sentence, we say, (what we said of the substantive in the preceding Chapter,) that there is no positive rule for it. The Otchipwe verb is allowed to precede or follow its subject; as you have seen in many Examples here above.

In regard to quotations, we have one remark more to make. The verb indicating quotation, not only of words but also of *thoughts*, is always placed after the quotation, may its subject be expressed or only understood, (except you begin with *ow*, as stated above.)

EXAMPLES.

Nin gi-gagansoma aw inini pitchinago, *oma tchi bi-ijad*. *Kawin nin wi-ijassi*; *gi-iwá dash*. I exhorted that man yesterday to come here; but he said: I will not go.

Ki nissitotawa na ekitod? *Kawin.—Nin kitchi minwendam wabaminàn*; *ikito*. Dost thou understand him what he says?— No.—He says: I am very glad to see thee.

Ta-gimiwan nongom; *nin gi-inendam jeba*. I thought this morning, it would rain to-day.

Kishpin nasikawag mekatewikwanaie, *nin ga-nanibikimig*; *inendamodog*. He probably thinks: If I go to the Missionary, he will reprimand me.

Kawin nin wi-ijassimin anamiewigamigong nongom, *osam niskadad*; *inendamodogenag*. They probably think: The weather is too bad we will not go to church to-day.

The English syntactical rule: "*One verb governs another in the infinitive mood*;" is different in *Otchipwe*. In this language it will read thus:

RULE. 2. *One verb governs another in the subjunctive mood*.

EXAMPLES.

Nind inendam tchi madjaiàn. I think to go away, (to depart.) *Kawin nin da-gashkitossin nongom tchi madjaiàmban.** I can-not start to-day.

Kawin o mikwendansin tchi gi-ikitod. He does not remember to have said it.

Iji John, William gaie, kikinoamading tchi ijawad. Tell John and William to go to school.

Nin kashkendamin gi-bosiiang jéba. We are sorry to have embarked this morning.

Minwendam abinodjî odaminod. The child likes to play.

RULE. 3. "*Two verbs (or other terms) implying negation in the same sentence, are improper, unless we mean to affirm*." This syntactical rule of

other languages undergoes some modifica-tions in the *Otchipwe* language.

* See *Remark* p.119.

1. In Otchipwe the negation is expressed by two terms, (except in some tenses, as you have seen in the Conjugations,) by the adverbs *kawin* or *kego*; and by a certain syllable or syllables in the *verb* itself.

2. There is a verb in this language, which is particular in this respect, the verb *nin ginaamawa*, I forbid him. By observing the Indians in their speaking, you will find that they sometimes use it, implying a double negation, and do not mean to affirm; and at other times they will employ it, as it is employed in other languages.

EXPLANATION.

Ki ginaamon tchi madjassiwan nongom. I forbid thee, not to start to-day.—This sentence in English is equivalent to this: *I command* thee to start to-day; because two terms implying negation, constitute an affirmation.—But in Otchipwe it means: I forbid thee to start to-day.

Kije-Manito o gi-ginaamawan nitam anishinaben, tchi midjissinig maniwang bejig mitig. God forbade the first man, not to eat the fruit of a certain tree; that is to say in English; he *commanded* him to eat it—But in *Otchipwe* it has the right signification; he *forbade* him to eat it.

So they use this verb *ordinarily*. But sometimes they employ it in the usual way of other languages, implying only one nega-tion. F. i.

Enamiad ginaamawa tchi gimodipan. The Christian is forbid-den to steal.

Kawin nin wi-ijassi wedi wigiwaming; nin ginaamago tchi ijaiàmban. I will not go to that house; I am forbidden to go.

Of *Participles* we have to observe here, that they are some-times *substantives*, and sometimes *adjectives*.

EXAMPLES OF PARTICIPLES USED AS SUBSTANTIVES.

Enamiad, a Christian; (participle present of the intransitive verb *anemia*, he prays.)

Ketchitwawendagosid, a Saint; (participle present of the intran-sitive verb *kitchitwawendagosi*, he is glorious, holy.)

Debendjiged, master, lord; (participle present of the intransitive verb *dibendjige*, he is master.

Kekinoamaged, a teacher, school-teacher; (participle present of the intransitive verb *kikinoamage*, he teaches.)

Tchamaniked, a boat-builder; (participle present of the intran-sitive verb *tchimanike*, he makes a boat, or canoe.)

All these substantives form their plural by adding *jig*, as:

Enamiadjig, Christians; *ketchitwawendagosidjig*, the Saints, etc.

EXAMPLES OF PARTICIPLES USED AS ADJECTIVES.

Wenijishing , good, fair, useful; (participle present of the uni-personal verb, *onijishin*, it is good, etc.)

Maianadak, bad; (participle present of the unipersonal verb *manadad*, it is bad.)

Senagak, difficult; (participle present of the unipersonal verb *sanagad*, it is difficult.)

Nebwakad, wise; (participle present of the intransitive verb *nibwaka*, he (she) is wise.)

Note. In regard to the verb especially, and to all other parts of speech, we have already said so much in the preceding part, that but little, if anything more, may remain to be related in the pres-ent part, besides *Parsing*, of which we will treat in the following Chapter.

CHAPTER III.

OF PARSING OR ANALYZING.

Parsing is the anatomy of Grammar. As anatomy decomposes or analyzes all the members and parts of the body, and shows them separately, and then their coherence; so Parsing decom-poses or resolves a sentence into its elements, members, or parts of speech, and shows their relation and connection.

RULES FOR PARSING.

First it must be stated, at every word in the sentence, what *part of speech* it is; and every part of speech may then be parsed ac-cording to the following Rules.

1. A *substantive* or *noun* is parsed by telling its *kind*, whether a common noun or a proper name; whether animate or inani-mate; its *subject* and *object*; the *number*, whether singular or plural; the *person*, whether the simple, the second, or the third third person; and the *case*; and indicating the termination of its *plural*.

2. A *pronoun* is parsed by stating the *kind*, (there are five kinds or classes of pronouns,) the *number* and *person*; and by showing its *connection* with a verb, or with a substantive.

3. A *verb* is parsed by telling its *quality*, and to which *Conjug-ation* it belongs, which is done by naming the Conjugation, or the characteristical third person; by naming its *participle* pres-ent, by which the verb's *Change* is known;* by stating its *voice*, *form*, *mood*, *tense*, *person* and *number*.

* See p. 128.

4. An *adjective* is parsed by telling of which *sort* it is, whether adjective proper, or adjective verb; by telling whether *compared* or not; and the degree of comparison, if compared.

5. A *number* is parsed by indicating its *class* or kind, (there are five different classes of numbers.) If it is transformed into a verb, the Conjugation to which it be longs, is to be stated.

6. A *preposition* is parsed by pointing out the words between which it shows the relation.

7. An *adverb* is parsed by stating its *class*, (there are ten classes of adverbs,) and by indicating the word it *modifies*.

8. A *conjunction* is parsed by stating its *sort*, and by showing the words or sentences which it joins together.

9. An interjection is parsed by merely naming it as such.

As a general Rule for parsing, take this: State everything that belongs to a part of speech in the sentence you analyze, in as few words as possible, and always in the same manner, as much as can be.

SPECIMENS OF PARSING OR ANALYZING.

Parse the following sentence according to the above Rules: *Sagiada Jesus , win sa nitam ki gi-sagiigonan*. (Let us love Jesus, because he has first loved us.)

Sagiada, is a verb, derived from *nin sagia*, I love him; which is a transitive animate verb of the IV. Conjugation. It is in the imperative, first person plural, affirmative form, active voice.

Its subject (understood) is *kinawind,* we; its object is Jesus. Its participle present is, *saiágiad*.

Jésus, is a substantive, proper name, simple third person object of *sagiada*.

Win, is a personal pronoun, he, masculine (here), singular, third person; it stands instead of Jesus, and is connected with the following verb, *sagiigonan*.

Sa, is here a copulative conjunction, signifying *because*, *for*; it joins the pronoun *win* with the following verb.

Nitam, first, is an adverb of the seventh class, denoting time; it modifies the verb *sagiigonan*.

Ki, is a personal pronoun, us, first person plural; it is used when the person spoken to is *included*. It is connected with the following verb.

Gi, is a particle or sign, indicating the perfect tense; in cases of CHANGE it is *ga-*.

Sagiigonan, is a verb from *nin sagia*, I love him; which is a transitive animate verb of the IV. Conj., II. Case; it is, together with the preceding sign, in the perfect tense, third person singular, relating to the first person plural; affirmative form, indicative mood. Its subject is the above pronoun, win; its object is the preceding *ki*, us.

Another specimen in the following sentence:

Debendjiged o gi-inan Debenimidjin: *Namadabin nin kitchinikang*. (The Lord said unto my Lord: Sit on my right hand.)

Debendjiged, is the participle present, third person singular, from *nin dibendjige*, I am master, lord; which is an intransitive verb of the I. Conj. This participle is here employed as substantive, in the simple third person; it is the

subject of the next following verb. Its plural is formed by adding *jig*.

O, is a possessive pronoun, third person; but here it is the objective case of the personal pronoun *win*, him.

Gi-, is a sign denoting the perfect tense; in the *CHANGE ga-*.

Inan, is derived from *nind ina*, I tell him, I say to him; which is a transitive animate verb of the IV. Conjugation; irregular in the imperative, *iji*. It is, in conjunction with *o* and *gi-*, in the active voice, affirmative form, indicative, present; third person singular, relating to a second third person singular. Its subject is *Debendjiged*, its object *Debenimidjin*. Participle present, *enad*.

Debenimidjin, is derived from *nin dibenima*, I am his master, his lord; which is a transitive animate verb of the IV. Conj. It is in the II. Case, participle present, affirmative form, in the *second* third person, *Debendjiged* being the *simple* third per-son.

Namadabin, is an intransitive verb of the I. Conj., *nin namadab*, I am sitting, or, I sit down; affirmative form, imperative, second person singular. Participle present, *némadabid*.

Nin, is a pronoun, personal and possessive; here it is possessive conjunctive, *my*; first person singular. It is connected with the following substantive, and refers to *Debendjiged*, instead of which it stands.

Kitchinikang, is a substantive, *kitchinik*, the right arm. It is a common noun, inanimate; the object of the preceding pronoun *nin*; in the singular number, simple third person; its plural is formed by adding *an*. The English preposition *on*, is expressed by the termination *ang*. (See Prepositions, No. II., 3 term. page 463.)

A third specimen of parsing. Sentence: *Netá-batá-didjig matchi maniton o dibenimigowan*; *aw dash Kije-Maniton saiagiad kawin nita-bata-ijiwebisissi*. (Those that sin habitually, are the servants of the evil spirit, (he is their master;) but he that loves God, is not in the habit of sinning.)

Netá- batá-didjig, is a verb composed of three parts. The first part is *nita-*, which is no distinct part of speech, but only used in compositions, to signify a *habit*, or custom. In the *CHANGE* it makes, *neta-*. The second part is *batá-*, which again is no distinct part of speech, never used by itself, but only in compos-itions, where it signifies *sinning*, or *injuring* one's self. The third part is the defective verb, *nin dind*, I am, I do, etc... The whole is in the affirmative form, participle present, *simple* third person plural. It is the object of the verb *dibenimigowan* signifying: "Those that sin habitually."

Matchi is an adjective proper, in the positive, simply qualifying the following substantive. It signifies evil, bad, etc.

Maniton, is a common substantive, *manito*, spirit. It is animate, singular, the *second* third person, referring to *neta-bata-didjig*, which is the *simple* third person. It is the subject of the verb *dibenimigowan*. Its plural is formed by adding *g*, *manitog*.

O, is here the objective case of the personal pronoun *winawa*, they; it refers to *neta-bata-didjig*.

Dibenimigowan, is a verb derived from *nin dibenima*, I am his master; which is a transitive animate verb of the IV. Conj. It is in the passive voice, affirmative form, indicative, present, third person plural. Its subject is, *matchi -maniton*, and its object, *neta-bata-didjig* its participle present is *debenimad*.

Aw, is a demonstrative pronoun, singular; signifying *that*, or *he that*. The substantive instead of which it stands, is not expressed, but

understood; as: A man, a person, a Christian, etc. It is the simple third person, and the subject of *saiagiad*.

Dash, is a conjunction, both copulative and disjunctive; here it is disjunctive, because it signifies *but*.

Kijé-Maniton, is a substantive, the name of the Lord God. *Kijé-Manito* properly signifies, Kind spirit, It is the *second* third person; the preceding pronoun *aw*, (or the substantive instead of which it stands,) being the simple third person. It is the object of the following verb.

Saiagiad, is a verb derived from *nin sagia*, I love him; which is a transitive animate verb of the IV. Conj. It is here in the participle present, affirmative form, third person singular. Its subject is *aw*, and its object *Kije-Maniton*.

Kawin, is an adverb of the fourth class, denoting negation. It modifies the following verb.

Nitá-bata- ijiwebisissi, is a verb composed of three parts. The two first parts are the same as in the first word of this sen-tence. The third part is a verb derived from *nind ijiwebis*, I behave, I conduct myself; which is an intransitive verb of the I. Conj.; its third person is, *ijiwebisi*; its participle present, *ejiwebisid*. Its subject is *aw*. The whole is in the negative form, indicative, present, third person singular; and signifies, in connection with the preceding adverb: "He is not in the habit of behaving sinfully."

Parsing, or analyzing sentences, is the most useful grammat-ical exercise that can be found. It accounts for every word and every syllable in the sentence, it recalls to memory all the *Rules of Grammar*, and shows practically their use and application.

Dear reader, if you wish to acquire a solid and systematical knowledge of this language, be diligent in parsing sentences. And write down your parsing exercises, like these Specimens. The above Rules and Specimens show you the *manner*; and *sentences* for parsing you find in abundance in the numerous Examples of this Grammar.

FAMILIAR PHRASES.
TO FACILITATE CONVERSATION.
I. *FOR QUESTIONING, AFFIRMING, DENYING, GOING, COMING, ETC.*

Who is that? What is that? *Awenen aw*? *Wegonen ow*?

What is the matter? *Wegonen*? or: *Anin ejiwebak*?

What is the news? *Anin enakamigak*?

What is your name?* *Anin ejinikasoian*?

What is the name of that man, woman, boy, girl? *Anin ejinikasod aw inini*, *ikwe*, *kwiwisens*, *ikwesens*?

What is the name of this thing? *Anin ejinikadeg ow*? (in. obj.)

Anin ejinikasod aw? (animate. obj.)

What do you say? How? What? *Anin ikitoian*? *Anin*? *Wegonen*? *Wa*?

What are you doing? (singular) *Wegonen wejitoian*?

What are you doing? (plural) *Wegonen wejitoieg*?

Have you done? *Ki gi-ishkwata* (*ishkwatam*) *na*?

What do you want? *Wegonen wa-aiaian* (*aiaieg*)?

What do you come for? *Wegonen ba-ondji-ijaian* (*ijaieg*)? or: *Wegonen ba-osikaian* (*osikaieg*)?

What do you mean? *Wegonen wa-ikitoian* (*ikitoieg*)?

What is the meaning of that? *Wegonen wa-ikitomagak iw*?

May one ask you? (singular) *Ki da-gagwedjimigo na*?

What do you want to ask me? (singular) *Wegonen wa-gagwed-jimiian*

* Note. In these *Phrases* as well as in the *Dialogues*, we express the Indian second person *singular*, by the second person *plural* in English, this being in English the usual way.

† See *Remark*, page 19. (The mark *an*. signifies *animate* objects; and the mark *in*. inanimate.)

Who lives here? Whose house is this? *Awenen oma endad*?

Awenen ow wewakaiganid (*wewigiwamid*)?

Whose books are these? *Awenen onow wemasinaiganid*?

What have we to do? *Wegonen ge-dodamangiban* (or, *ge-dodamang*?)

Do you know that? (all in the singular) *Ki kikendan na iw*?

Do you hear me? *Ki nondaw ina*.?

Do you understand me? *Ki nissitotaw ina*?

Do you remember (recollect)? *Ki mikwendan ina*?

Do you know me? *Kikikenim ina*?

Whom do you look for? *Awenen nendawabamad*?

What do you look for? *Wegonen nendawabandaman*?

What have you lost? *Wegonen ga-wanitoian*?

Why don't you answer? *Wegonen wendji-nakwétansiwan*?

Would you give me . . . send me . . . bring me . . . lend me . . .?

Ka na ki da-mijissi. *nindaissi* . . . *bidawissi* . . . *awiissi* . . .?

Go and fetch it. *Awi-nádin*, (inanimate obj.) *awi-náj*. (animate obj.)

I assure you. It is the truth. *Geget*. *Debwéwinagad*.

I speak the truth; believe me. *Nin débwe*; *debwetawishin*.

It is not so; you tell a lie. *Kawin awansinon*; *ki giwanim goshá*.

It is said so; every body says it. *Ikitom sa*; *kakina ikitowag*.

I contradict it; I don't believe it. *Nind agonwetam win nin debwetansin*.

It is a false report, don't believe it. *Anisha dibadjimom, kego debwetangen,*

Do you jest (joke) *Anisha na kid ikit tchi bapiian*?

I believe you. I don't believe you. *Ki débweton*. Kawin *ki débwetossinon*.

You are in the right. *Ki débwe*.

He is he wrong. *Kawin debwessi*.

I say yes. I say no. *E, nind ikit. Kawin, nind ikit,*

What do you say? Nothing. *Wegonen dash kin ekitoian*? *awin ningot*. (*kawin gego*.)

You have been imposed upon. *Ki gi-gíwanimigo*.

Don't believe immediately everybody. *Kego pabige debwéta-wa-ken bemadisidjig*.

Who has told it to you? *Awenen ga-dibádjimotok*?

I intend to do it; I will do it. *Nind inendam tchi dodaman*; *nin wi-dodam*.

I consent to it.; I approve it. *Nin minwendam tchi ijiwebak iw*; *nin minwabandan*.

I am against it. *Kawin nin minwendansi tchi ijiwebak iw*.

I for my part, I say nothing. *Nin win, kawin ningot nind ikitossi*.

It would be better for me to . . . *Nawátch nin da-minododam tchi*. . .

I had rather . . . *Nawátch nin da-minwendam*. . .

You speak too much. You speak too loud. *Kid osamidon*.
Osam ki kijiwe.

Hold your tongue. *Kid ombigis*.

Don't say a word. *Kego ningot ikitoken*.

Be quiet; you make too much noise. (plural) *Bisan abig* (*abiiog*); *osam kid ombigisim*.

Do you know that man? *Ki kikenima na aw inini*.

I saw him, but I never spoke to him. *Nin gi-wabama, kawin dash wika nin gi-ganonassi*.

I forgot his name. *Nin wanénima ejinikasod*.

I heard several reports. *Anotch babamádjimowin nin ginondan*.

It is not worth while to speak of that. *Kawin apitendagwassi-non tchi dajindamingiban.**

* See *Remark* 8, page 119.

I request you to make that for me. *Ki pagossenimin tchi ojitaimawiian ow*.

I thank you for your kindness towards me. *Migwetch mino dodawiian*.

You are too good to me. *Osam ki mine dodaw*.

I could never do too much for you. *Kawin wika* nin *dagashkitossin osam tchi mino dodonàn*, (or, *dodonàmban*.)

You are very kind indeed. *Geget ki kitchi kijewadis*.

I give you too much trouble. I give you too much work. *Osam ki kotagiin*. *Osam kid anokiin*.

It affords me pleasure to do that; to make that for you. *Geget nin minwendam tchi dodamàn iw tchi ojitonan iw*.

Where are you going? Where are they gone? *Anindi ejaian*?
Anindi ga-ijawad?

I am going far. I am going near by. *Wassa nin wi-ija*. *Besho ninwi-ija*.

I am going home. *Nin giwe*, (*endaiàn nind ija*.)

He is going home. They are going home. *Giwe*, (*endad ija*.)
Giwewag, (*endawad ijawag*.)

You walk too fast. They walk too slow. *Osam ki kijiká*. *Osam bésikawag*.

Are you in a great hurry? *Apitchi na ki wewibishká*?

Let us go on the other side of the bay, (river,) or, let us cross the bay, (river, etc.) *Agaming ijada*, or, *ajaowada*, (in a canoe, etc.,) *ajaogakoda*, (on foot on the ice.)

Let us cross the road. *Ajoadoda mikana*.

Let us go in. Let us go out. *Pindigeda*.
Sagaandanda. I go up.
I go down. *Nind akwandawe*. *Nin nissandawe*.
Let us go this way. They go that way. *Oma nakakeia ijada*.
Wedi nakakeia ijawag.
He goes to the right, he does not go to the left.
Okitchinika-mang nakakeia ija, kawin namandjinikamang nakakeia ijassi.
Go straight along. *Gwaiák ani-ijan*.

Go back a little. *Ajégabawin pangi*.

Go back again, (return)) *Ajégiwen*.

Stay here, don't go away. *Oma aian*, *kego madjaken*.

Where you come from? (whence come you?) *Anindi wendjibaian*?

I come from your house. *Endáian nind ondjiba*. I come from home. *Endaian nind ondjiba*.

I come from my uncle's. *Njishé* (or, *nimishóme**) *endawad nind ondjiba*.

Come here, or hither. *Ondáshan*, or, *bi-madjan*, *bi-ijan oma*.

Go there. *Wedi ijan*, *madjan*.

Come to me. Sit down with me. *Bi-nasikawishin*.
Widabimishin.

Come along with me. Stand here with me. *Bi-widjiwishin*.
Widjigabawitawishin oma.

Come near the fire, warm yourself. *Bi-nasikan ishkote*, *biawason*.

Stop, hold on; stay a little. *Béka*; *nogigabawin nakawe*.

I will wait for you. Wait for me here. *Ki ga-biin*. *Biishin oma*. Open the door, the window. *Pakákonan ishkwandem*,
wassetchigan.

Let us shut the door, the windows. *Kibakwaanda ishkwandem*, *wassetchiganan*.

I will go home now; to -morrow I will come here again. *Nin wi-giwe nongom*; *wabang minawa nin ga-bi-ija*.

I exhort him to go, to work, etc. *Nin gagansoma tchi madjad*, *tchi anokid*, etc.

It is all the same whether he comes or not. *Mi tibishko tchi dagwishing*, *kema gaie tchi dagwishinsig*.

* *Nijishe*, my mother's brother, *Nimishome*, my father's brother.

Thou deservest to be whipped. *Ki wikwatchitamas tchi bashanjeogoian*.

I am poor for your sake, (you are the cause of my poverty.) *Kinawa nind ondji kitimagis*.

Religion will be the cause of thy happiness. *Anamiewin ki gad-ondji-jawendagos*.

They have been ill treated for religion's sake. *Anamiewin gi-ondji-matchi-dodawawag*.

Tell me what you think, what you are doing, etc. *Windama-wishig enendameg*, *endodameg*, etc.

He looks like a dead person; you look sick; they speak like angry people. *Nebongin ijinagosi*; *aiakosingin kid ijinagos*; *neshkadisingin iji gijwewag*.

One laughs, and the other weeps. *Bejig bapi*, *bjig dash mawi*. Some are rich and some are poor. *Anind daniwag*, *anind dash kitimagisiwag*.

One or the other will come here, (or, let one or the other come here.) *Bejig nijiwad ta-bi-ija oma*.

One of them will embark. *Bejig endashiwad ta-bosi*.

I have a good memory, I shall not forget it soon. *Nin nitamin-djimendan gegeo*, *kawin waiba nin ga-wanendansin*.

He is happier than you. *Nawatch win jawendagosi*, *kin dash*, (or, *kin eji-jawendagosiian*.)

John is wiser than Paul. *Nawatch John nibwaka*, *Paul dash*, (or, *eji-nibwakad Paul*.)

How much have you been charged for this gun? *Anin minik ga-inagindamagoian ow pashkisigan*?

William was charged more. *Nawatch nibiwa William gi-inagindamawa*.

I shall not go away before I speak to him. *Kawin nin wi-madjassi tchi bwa ganonag*.

He is wiser than he is rich. *Nawatch nibwaka, eji-danid dash*.

He is as rich as he is wise. *Epitchi nibwakad mi epitch danid*. You are as happy as I am. *Eji-jawendagosiian mi eji-jawendagosiian gaie kin*.

The older he grows, the deafer he is. *Eshkam gagibishe eji-gikad*.

The more they are taught, the more they are ignorant. *Eshkam gagibadisiwag ano kikinoamawindwa*.

The more I work, the better I am off. *Eshkam nin mino aia anokiiàn*.

As long as I shall behave well, I will be loved. *Ged-apitch-mino-ijiwebisiiàn nin ga-sagiigo*.

I am not rich enough to buy that. *Kawin nin dé-danisissi gé-gishpinadoiàmban iw*.

You are not learned enough to be his teacher, (to teach him.) *Kawin ki ga-dé-kikinoamawassi*.

He is old enough to be his own master, and to take care of himself. *De-apitisi ge-dibenindisod, ge-bamiidisod gaie*.

They arrived to-day sooner than they usually do. *Nawatch nongom waiba gi-dagwishinog, eji-dagwishinowad iko*.

John is the wisest of all my scholars. *John awashime nibwaka endashiwad nin kikinoamaganag*.

This book is the most precious of all my books. *Ow masinai-gan awashime apitendagwad endassing nin masinaiganan*.

I am not the person to do that. *Kawin nind awissi gedodamàm-ban iw*.

He is not capable of stealing. *Kawin o da-gashkitossin tchi gimodid*, (or, *tchi gimodipan*.)

I don't hate you, on the contrary, I love you. *Kawin ki jingen-imissinon, gwaiak ki sagiin*.

You are by far not so strong as he is. *Ki mashkawis nange eji-mashkawisid*.

I give him leave (permission) to go, to do that, to marry, etc.

Nin pagidina tchi madjad, tchi ojitod iw, tchi widiged, etc.

2. *TO INQUIRE AFTER HEALTH.*

Good day, sir; how do you do to-day? Bon jour, *nidji*; *anin eji-bimadisiian* (or, *endiian*) *nongom*?

Thank you, I am well. *Migwetch*, *nin mino bimadis*, (*nin mino aia*.)

How do your children do? *Anin eji-bimadisiwad kinidjani-ssag*?

They are likewise well; nobody is sick. *Mino aiawag gaie winawa*; *kawin awiia akosissi*.

How does your sister do? *Anin eji-aiad* (*endigid*) *kimisse* (*kishime*)?

How does your brother do? *Anin eji-aiad* (*eji-bimadisid*) *kissaie* (*kishime*)?

Is your mother in good health? *Mino aia na kiga*? She is not well. *Kawin mino aiassi*.

She is a little indisposed. *Pangi akosi*.

What is her illness? *Anin enapined*?

She has got a cold. *Agigoka sa*.

She has a violent headache. *O kitchi akosin oshtigwan*, *o nissigon oshtigwan*.)

I have heard your uncle is also unwell. *Kimishome* (*kijishe*) *akosidog gaie win*.

He has got a sore throat. *O gondagan od akosin*.

I have toothache. *Nibid nind akosin*.

Has this child been sick now a long time? *Mewija na akosiban aw abinodji*?

No, not very long. *Kawin apitchi mewija*.

Have you long been sick? *Mewija na kid akosinaban*?

A week. Ten days. A month. *Ningo anamiegijigad*. *Midássog-wan*. *Ningo gisiss*.

But now I think on it; how does your aunt do? *Pitching nin mikwendan*; *anin eji-aiad* (*eji-bimadisid*) *kinoshe* (*kisigoss*)?*

She is not yet recovered; she is yet very sick. *Kawin mashi nodjimossi*, *keiabi kitchi akosi*.

I have sore eyes, but my legs are not sore now. *Nishkinjigon nind akosinan*, *kawin dash nikadan nongom nind akosissinan*.

My breast is sore, (a female speaking,) but my sister has no more a sore breast. *Nin totóshimag nind akosinag*, *kawin dash nimisse keiabi od akosissinan*.

My brother is getting better.—My mother is perfectly well. *Nissaie* (or, *nishime*) *eshkam nawatch mino aia*.—*Ningá apitchi mino aia*.

I am happy to hear it. *Nin minwendam iw nondamàn*.

My father is quite sick; he fell sick suddenly last night. *Noss kitchi akosi*; *sesika gi-akosi tibikong*.

Have you any medicines *Mashkiki na kid aian*.

I have many good medicines. *Anotch mashkiki wenijishing nind aian*.

Have you any purging medicine; castor-oil, salt (for purging;) vomitive or emetic; camphor (Opodeldoc,) etc.? *Kid aian na jábosigan*; *bimide-jabosígan*, *jiwitaganijabosigan*; *jashigagowesigan*; *gwendasseg*, etc.?

This child is sick; it has perhaps worms; it is always occupied with its nose. *Akosi aw abinodji*; *gonima ogejagimiwidog*, *mojag odjanj o dajikan*.

Here is some vermifuge. *Ow ogejagimi-mashkiki*.

I have the diarrhoea. I have the fever, (ague.) I have pains in the bowels, (colick.) I have pain in

the breast. *Nin jábokawis*. *Nin niningishka*. *Nind ákoshkade*. *Nin kakigan nin akosin*.

* *Ninoshe*, (or, ninwishe,) my mother's sister. *Ninsigoss*, my father's sister.

3. *OF THE AGE.* *

How old are you? *Anin endasso-bibonagisiian*?

I am twenty years old. *Nin nijtana dasso bibonagis* . How old is your father? *Anin endasso-bibonagisid koss*?

I don't know his age; he is already old. *Kawin nin kikenimassi endasso-bibonagisigwen*; *jaïgwa kitchi anishinabewi*.

He (she) is young, he (she) is a child. He is a young man; she is a young woman. He is a man: she is a woman. He is an old man; she is an old woman. *Oshkibimadisi, abinodjiiwi*. *Oshki-nawewi*; *oshkinigikwewi*. *Ininiwi*; *ikwewi*. *Akiwesiiwi*; *mindi-moieiwi*.

He (she) is very old; extremely old. *Giká*; *apitchi giká*.

He (she) returned to childhood. *Néiab abinodjiiwi*.

You are active (vigorous) yet, although very old. *Keiabi ki kijijawis ano gikaian*.

I thank the Lord who gives me good health in my age. *Migwe-tch nind ina Debendjiged keiabi mijid mino*
bimadisiwin epitisiiàn.

Are you of my age? *Epitisiian na kid apitis*?

I am the oldest. *Nin nin sasikis*.

I am the youngest. *Ondass nind ondadis*.

Who is the oldest person in this village? (or, here in the village?) *Awenen aw maiámawi-sasikisid oma odenang*?

Who is the oldest of you two (of you both)? *Awenen sesikisid kinawa naienj* (or, *nijiieg*)?

How many brothers have you? *Anin endashiwad kissaieiag* (*kishimeiag*)

* See p. 440.

How many sisters have you? *Anin endashiwad kimisseiag* (*kishimeiag*,)?

I have three older brothers, and two younger than I. *Nissiwag nissaieiag*, *nijiwag dash nishimeiag kwiwisensag*.* I have two older sisters, and three younger than I. *Nijiwag nimisseiag*, *nissiwag dash nishimeiag ikwesensag*.

How old is the oldest of your brothers (sisters)? *Anin endasso-bibonagisid sesikisid kissaie* (*kimisse*)?

How old is the youngest of your brothers (sisters)? *Anin endasso-bibonagisid awashime egashiid kishime kiwiwisens* (*ikwesens*)?

You are very tall for your age. *Ki kitchi ginos epitisiian*.

Is not Paul older than William? *Kawin na Paul awashime sasikisissi*, *William dash*?

No, he is younger. *Kawin*, *ondass win ondadisi*.

How old may this young woman be? *Anin endasso-bibo nagisigwen aw oshkinigikwe*?

She is young yet, but she is tall. *Oshkibimadisi keiabi*, *anisha dash ginosi*.

My cousin is adult. My nieces are not yet adult (grown up).

Gi-nitawigi nitawiss. *Kawin mashi nitawigissiwag nishimissag*.

Very seldom a person now lives to the age of a hundred years.

Kitchi wika awiia nongom ningotwak dasso bibon bimadisi.

4.*ON THE HOUR*. †

What o'clock is it (what time is it)? *Anin endasso-dibaiganeg*? It is one o'clock, two o'clock, etc. *Ningo dibaigan*, *nijo*

dibaigan, etc.

The day-break will soon appear. *Jaïgwa gega tawaban*.

* See p. 18. † See p. 443.

The day-break appears.—The sun is rising. *Jaïgwa waban.— Gisiss bi-mokaam*.

Is it late? (speaking in the morning.) No, it is not late, it is early yet, (morning yet.) *Ishpigijigad na*? *—Kawin ishpigijiga-ssinon*, *keiabi kigijebawagad*.

How late may it be (in the day)? *Anin epitchi-gijigadogwen*.

Is it already noon? *Nawokwe* (or, *nawokwemagad*) *na jaïgwa*?

No, it is not yet noon. *Kawin mashi nawokwessinon*.

It is just noon now, twelve o'clock. *Gwaiak nawokwe nongom*. He started after twelve o'clock (noon.) *Ga-ishkwa-nawokwe-nig gi-madja*.

Three o'clock in the afternoon. *Nisso dibaigan ga-ishkwana-wokweg*.

Is it early yet? (speaking in the afternoon.) *Ishpigijigad na keiabi*?

It is not early (in the afternoon), it will soon be evening.

Kawin ishpigijigassinon, *jaïgwa ani-onagoshi*.

It is evening. It is twilight. *Jaïgwa onagoshi*. *Tibika-baminag-wad*.

Is it late in the night?—No, it is not late. *Ishpitibikad na*?*— Kawin ishpitibikassinon*.

It is night. It is a very dark night; I see nothing. *Nibátibik*.

Kitchi kashkitibikad; *kawin gego nin wabandansin*.

Is it already midnight?—No, it is not yet midnight. *Abitátibi-kad na jaïgwa*? *Kawin mashi abita-tibikassinon*.

How late may it be (in the night) *Anin epitá-tibikadogwen*? (or, *epitch tibakadogwen*?)

It is eleven o'clock. *Midasso tibaigan sa ashi bejig*.
It is just midnight. *Abitá-tibikad gwaiak*.
It is now past midnight. *Gi-ishkwa-abitá-tibikad nongom*.

I will start after midnight. *Gi-ishkwa-abitá-tibikak nin ga-madja*.

I started after midnight. *Ga-ishkwa-abitá-tibikak nin gi-madja*. He started after midnight. *Ga-ishkwa-abitá-tibikadinig gi-madja*.

Do you get up early in the morning? *Waïba na ko kid onishka kigijeb*?

I always get up in the morning early; this morning only I did not get up early. *Mojag kitchi kigijeb nind onishka*; *jéba eta kawin waiba nin gi-onishkassi*.

Get up, my brother, (sister,) it is day-light. *Onishkan, nishim*; *jaigwa gi-waban*.

You are lazy; you use to sleep too long. *Ki kitimishk*; *osam ginwenj ki niba ko*.

It is not yet ten o'clock. *Kawin mashi midasso dibaiganessi-non*.

Are you accustomed to get up at ten o'clock? *Médassodibaiganeg na ko kid onishka*?

See the watch, (clock,) is it going? *Wabam dibaigisisswan*. *Madjishka na*?

It is not going; I have not wound it up. I will wind it up now. *Kawin madjishkassi*; *kawin nin gi-ikwabiowassi*. *Nongom nin gad-ikwabiowa*.

When does the sun set? *Aniniwapi gisiss pengishimod*?

It sets at six o'clock. *Nengotwasso-dibaiganeg sa pangishimo*. When will you go home? (plur.) *Aniniwapi ge-giweieg*?

We will go home exactly at seven o'clock. *Najwasso-dibaiganeg sa gwaiak nin wi-giwemin*.

This watch is very fine. How much did it cost? *Kitchi onijishi aw dibaigisisswan*. *Anin dasswabik ga-inaginsod*?

It cost twenty dollars. *Nijitana sa dasswabikgi-inoginso*.

It is an old watch; it is not new *Géta-aiaa, kawin oshki-aiaawissi*.

This watch goes too slow; too quick; it is broken; sometimes it stops. *Aw dibigaigisisswan osam besika*: *osam kijika*; *gi-bigoshka*; *naningotinong nagaskka*.

When will you go out two-day? *Aniniwapi ge-ságaaman nongom*?

I will go out at nine o'clock; and before three o'clock I will come home again. *Jangasso-dibaiganeg sa nin ga-sagaam*; *tchi bwa dash nisso dibaigan nin ga-bi-giwe minawa*.

Laborers work ten hours every day. *Anokiwinininiwag mídasso dibaigan anokiwag endasso-gijigadinig*.

How many hours do you sleep every night? *Anin dassodibaigan nebaian tebikakin*?

I sleep six hours every night. *Ningotwasso dibaigan sa nin niba endasso-tibikak*.

5. *FOR AND AT BREAKFAST*.

When do you use to take breakfast? *Aniniwapi wassiniieg iko kigijeb*?

At seven o'clock. *Najwasso-dibaiganeg sa*.

Our breakfast is ready. *Mi jaigwa wi-wissiniiang*.

Come and sit down here; sit down here by my side. *Oma bi-namadabin*; *bi-widabimishin*.

What do you choose? *Wegonen ge-wi-aiaian*?

I will eat some fish. *Gigi nin gad-amoa pangi*.

Here is trout, and here is white-fish. Which do you like best? *Mi aw namegoss*, *aw dash atikameg*. *Anin aw nawatch menwenimad*?

I will take some white-fish this morning. *Atikameg nin wi-amoa nongom*.

Is it fresh fish? *Oshki gigô na*?

No, it is salted fish. *Kawin, jiwitagani-gigô aw*.

It is very nice; it has an excellent taste. *Geget kitchi onijishi*; *kitchi minopogosi*.

2 Take some bread; some crackers. *Mami aw pakwejigan*; *ogow pakwejigansag*.

These crackers are very fine; very good. *Kitchi onijishiwag pakwejigansag*; *kitchi minopogosiwag*.

Don't you wish to eat potatoes? *Kawin na opinig ki wíamossig*?

I took some; I am eating them. I am very fond of potatoes. Your potatoes have a good taste indeed. *Nin gimamag sa*; *nind amoag*. *Nin kitchi minwenimag opinig*. *Geget minopogosiwag kid opinimiwag*.

Will you drink some chocolate? *Miskwábo na ki*?

I will drink some. *Nin wi-minikwen sa*.

But I will drink some coffee. *Nin dash makate-mashkikiwabo*

Who will drink some coffee? *Awenen ge-wi-minikwed makate-mashkikiwabo* ?

I will take some? *Nin nin wi-minikwen pangi*.

Give me your cup.—That's enough; you give me too much.
Bidon kid onagans.—Mi iw; *osam nibiwa ki mij*.

Take some milk in it, and sugar. *Totoshabo dagonan, sisibakwad gaie*.

Will you drink some more? Give me your cup. *Minawa na ki wi-minikwen*? *Bidon kid onagans*.

I thank you; that is enough. *Migwetch*; *mi iw*.

There is also some tea, who will drink some? *Anibishabo gaie oma atemagad, awenen ge-minikwed*?

Thank you, I will drink none. *Migwetch, kawin nin nin wi-minikwessin*.

And you sir? *Kin dash, nidji*?

I will drink a little, very little. *Pangi nin pangi go*.

This tea is very strong. *Kitchi mashkawágami ow anibishabo*. I like strong tea. *Nin minwendan meshkawagamig anibishabo*

I don't like it, I like better weak tea. *Kawin nin minwendansin, awashime nin minwendan tchi jagwagamig*.

You did not take any butter, do you never eat any? *Kawin mashi totoshabo-bimide kid odapinansin, kawin na wika ki midjissin*?

I eat it sometimes, I will take a little. *Nin midjin sa ko, pangi nin wi-mamon*.

You eat very little of every thing. *Kitchi pépangi ki wissin*.

I thank you, I have eaten considerably. *Migwetch, eniwek nibiwa nin gi-wissin*.

I must go now, I must go to work; I have much work to do to-day. *Nin wi-madja dash nongom, nin wi-anoki; nibiwa anokiwin nind aian nongom*.

6. *ON THE WEATHER.*

How is the weather? *Anin eji-gijigak*?

Is it fine weather?—Is it bad weather? *Mino gijigad na*?
Matchi gjigad na?

It is fine weather.—It is bad weather. *Mino gijigad sa. Matchi gijigad sa*.

The weather is very bad. *Niskadad*, (*kitchi niskadad*.)

It is cloudy.—It is clear fair weather, the sun shines. *Anakwad*.
—Mijakwad.

It is dark, gloomy weather all day. *Agawa gijigad kabé-gijig*.

It is foggy, the sun does not appear. *Awán, kawin gisiss bi-nagosissi*.

It blows, it is windy. *Nódin*.

It blows hard, it is stormy. *Kitchi nodin*.

It is a dreadful time indeed. *Geget gotamigwad*.

It blows a gale, a hurricane. *Apitchi kitchi nodin*.

The wind blows cold. *Takassin*.

The wind turned, shifted. *Gwekánimad*.

I think it will rain to-day. *Ta-gimiwan nongom, nind inendam*. It is likely enough, *Mi geget ejinagwak*.

It drizzles.—It rains. It hails. *Awánibissa.— Gimiwan.— Sességan*.

Does it rain ? Does it not rain ? *Gimiwan na*? *Kawin na gimiwansinon*?

It rained when I left home, but it does not rain now. *Gimiwa-noban api ba-madjaiàn, kawin dash nongom gimiwansinon*.

It rains again. It rains very fast. It rains a little. *Minawa gimiwan. Kitchi gimiwan. Agáwa gimiwan*.

I am wet, I am all wet. *Nin nissábawe, nind apitchí níssabawe*. Are you not wet? *Kawin na kin ki nissabawessi*?

I am wet too, I have no umbrella. *Mi go gaie nin, kawin sa gego agawateon nind aiansin*.

Are you afraid of getting wet? *Ki gotan na iw tchi nissabawe-ian*?

Yes, I am afraid of it; I use to be sick when I get wet. *E. nin gotan sa; nind akos iko nessabaweiànin*.

It is cold. It is very cold. It is extremely cold indeed. *Kissina*, or *kissinamagad. Kitchi kissina. Apitchi geget kissina*.

I am cold, very cold. *Nin gíkadj, nin kitchi gikadj*. I am starving with cold. *Nin gawádj*.
My fingers are benumbed with cold. *Nin takwákiganjiwadj*.

Come in and warm yourself, there is a fire here. *Pindigen*, *bi-awason*, *ishkotewan oma*.

It snows fast.—It snows thick. *Sógipo*, or *sogipomagad*. *Mamangadépo*.

The lake, the river, etc., is freezing over. *Ságaigan*, *sibi*, etc., *gashkadin*.

The lake is hard frozen over. *Ságaiagan gi-kitchi-gashkadin*.

This afternoon I will skate. *Nongom gi-ishkwa-nawokweg nin wi-joshkwadae*.

I have a fine pair of skates. *Geget kitchi onijishinon nin joshkwádaaganan*.

It thaws now, (it is mild weather.) *Jaigwa abawa*, or *abawamagad*.

The snow is soft. The snow melts away. *Jakágonaga*. *Gon ningiso*, or *angoso*.

It begins to be warm. *Jaigwa kijate*, or *kijatemagad*.

How warm it is.—It is very warm. *Geget kijate*—*Kitchi kijate*. I am warm. *Nind ábwes*, (I sweat.)

I am excessive hot. *Nind apitchi ábwes*.

Let us go into the shade. *Agawateg ijada*.

We will have a heavy rain, it is too warm. *Ta-kitchi-gimiwan*, *osam kijate*.

The sky is cloudy all over. *Kitchi ánakwad*.

It lightens excessively. *Kitchi wassamowag animikig*.

It thunders, the thunder roars. *Animikiwan*, *masitágosiwag animikig*.

What a clap of thunder! *Geget kitchi animiki*! *Pashkakwá-amog*!

Are you afraid of thunder ? To be sure. *Ki gossag na animikig*? *E nange*.

Many people are afraid of thunder. *Nibiwa bemadisidjig o gossawan animikin*.

I never was afraid of it. *Kawin nin wika nin gossassig*.

Be not afraid, the storm is over. *Kego segisiken, jaigwa ishkwa-niskadad*.

It clears up. *Eshkam mijakwad*.

I see the rain-bow. *Nin wabandan nagweiab*.

This is a sign of fair weather. *Mi wendji-kikendaming tchi mino gijigak*.

It is very good (pleasing) that it has rained, the ground was already too dry; but now the fields will produce well. *Kitchi minwendagwad gi-gimiwang, osam jaigwa bibinekamigideban aki; nongom dash weweni ta-nitawiginon kitiganan*.

It is dirty now after the rain. *Ajishkika nongom gi-gimiwang*.

It is bad walking. *Sanagad bimosseng*.

7. *FOR AND AT DINNER.*

It is twelve o'clock now. Come in, we will dine. *Jaigwa nawokwe. Bi-pindigen, ki ga-wissinimin*.

Come sit down on this chair. *Bi-nabadamin ow apabiwining*.

Put another plate (cover) here. *Minawa bejig tessinagan atoiog oma*.

There is some meat here. *Wiiass oma atemagad*.

Beef, veal, pork, ham, deer-meat, bear-meat. *Pijikiwi-wiiass, pijikinsiwi-wiiass, kokóshiwi-wiiass, wawáshkeshiwiwiiass, akó-wiiass*.

Help yourself. *Kin igo mamon minik menwendaman*.

You don't eat, are you sick? *Kawin ki wissinissi, kid akos na*?

No, I am not sick, I eat much. *Kawin nind akosissi, nibiwa nin wissin*.

Potatoes are there and turnips too. Which you like better? *Opinig aiawag, tchiss gaie oma ate*. *Wegonen nawatch menwendaman* ?

I will take some turnips. *Tchiss nin wi-mamon*.

Bring salt here and pepper, you did not put it on the table. *Jiwitigan bidoiog gawissagang gaie, kawin ki gi-atossinawa adopowining*.

Take some more meat. *Minawa wiiass mamon*.

This ham is very nice, I ate some. *Mandan kokoshiwi-wiiass kitchi minpogwad, nin gi-midjin pangi*.

This deer-meat has an excellent flavor, and is done nicely.

Iw wawashkeshiwi-wiiass memindage minopogwad, weweni gaie gijidemagad.

Have the Indians killed many deer this winter? *Nibiwa na anishinabeg o gi-nissawan wawashkeshiwan nongom bibonig*?

Yes, sir, a great many; a young man killed seven deer, not long ago. *Geget kitchi nibiwa; bejig oshkinawe nómaia nijwasswi o gi-nissan wawashkeshiwan*.

Deer-meat is very good, I like it better than any other kind of meat. *Wawashkeshiwi-wiias memindage minopogwad, awashime nin minwendan, kakina dash anind wiiass*.

Are there many rabbits here? *Wabosog na batainowag oma*?

There are a great many here, and the Indians are very skillful in trapping them. *Kitchi batainowag oma, kitchi wawingesiwag dash anishinabeg dassonawad*.

I will eat some of this rabbit. *Pangi nin wi-amoa aw wabos*. Are there partridges also here? *Binéwag na gaie aiawag oma*?

There are, we eat them often. *Aiawag sa, naningim nind amoananig*.

In summer pigeons will be here in great quantity. *Nibing dash omimig ta-osaminowag oma*.

We must also drink at our dinner. *Ki ga-minikwemin gaie wissiniiang*.

Let us drink, but we will only drink water, no wine.
Minikweda, *nibi dash ki ga-minikwemin*, *kawin win jominabo*.

We have all taken the temperance pledge, we will keep it. *Kakina mamawi ki gi-mamomin minikwessi-masinaigansan*, *ki wi-ganawendamin dash*.

I for my part, I will always keep it faithfully as long as I live.
Nin win ged-ako-bimadisiiàn nin wi-ganawendan weweni.

And so will I. *Mi go gaie nin*.

There are also some apples here, would you eat any? *Mishimi-nag gaie oma aiawag*, *kawin na ki da-amoassig*?

I will eat some. *Nin da-amoag sa*.

I ate one, two, three, etc., apples. *Bejigominag*,* *nijominag*, *nissominag*, etc., *mishiminag nin gi-amoag*.

Eat some of these strawberries, there are very many now here.
Odeiminan gaie midjin, *kitchi batainadon nongom geget oma*.

Raspberries will also be in great abundance, by and by.
Miskwíminag (*miskóminag*) *gaie ta-batainowag nágatch*.

I will eat some raspberries. *Pangi nin wi-amoag miskwiminag*. Will you take some more? *Keiabi na ki wi-aiawag*?

No, sir, I thank you; I'll eat some of these sweetmeats (pre-serves.) *Kawin*, *migwetch*; *pangi pashkiminassigan dash nin wi-midjin*.

I have dined very well. *Weweni nin gi-nawokwe-wissin*. So have I. Mi *go gaie nin*.

* See page 437.

I wish to know well the *Otchipwe* language. *Apegish we-weni kikendaman wi-Otchipwemoian*.

The *Otchipwe* language is very difficult, I can speak it a little. *Kitchi sanagad Otchipwemowin, pangi nin gashkiton wi-Otchipwemoiàn*.

You will soon speak it better if you endeavor. *Waiba nawatch weweni ki gad-Otchipwem, kishpin wikwatchitoian*.

I endeavor indeed very much, but I can effect nothing. *Nind ano wikwatchiton apitchi, kawessa dash nin gashkitossin*.

I think it will be long before I learn to speak well *Otchipwe*. *Wika ganabatch nin ga-gashkiton weweni tchi Otchipwemoian*.

I will always speak *Otchipwe* when I speak to you, if you are willing. *Nin gad-Otchipwem mojag genoninànin, kishpin minwendaman*.

Thank you, friend, do that and so I shall indeed know it sooner. *Migwetch, nidji, mi ge-dodoman, mi dash geget waiba nawatch tchi kikendamàn*.

Speak slowly, my friend, you speak too fast I cannot even un-derstand a half of what you say. *Béka nawatch gigiton, nidji, osam ki dadátabi; kawin ganage abita ki nissitotossinon ekitoian*.

How do the Indians call this? *Anin ow ejinikadamowad anishinabeg*?

This is called . . . . *ijinikade ow*.

And this, how is it called? *Ow dash, anin ejinikadeg*? It is called . . . . . *mi ejinikadeg*.

I will write down these words, and I will write all the *Otchipwe* words, by this means also, I shall learn the *Otchipwe* language. *Nin gad-ojibianan iniw ikitowinan, nin wi-ojibianan, mi ima gaie ge-ondji-kikendaman Otchipwemowin*.

Have you nobody that would teach you constantly? *Kawin na awiia kid aiáwassi ge-kikinoamokiban mojag*?

No, I have nobody yet, but I will employ somebody to teach me regularly. *Kawin mashi awiia nind aiáwassi, nin gad-anona dash awiia ge-kikinoamawid weweni*.

I will employ you, if you will teach me, and you will come every day to give me lessons. *Kin ki gad-anonin, kishpin wi-kikinoamawiian, endasso-gijigak dash ki ga-bikikinoamaw*.

Yes, I promise it to you, I will come every day to teach you. We will begin to-morrow. *E, ki nakomin sa, endassogijigak ki ga-bi-kikinoamon. Wabang ki ga-madjitamin*.

I would be very happy if I could soon speak well the *Otchipwe* language, in order to preach right (well) to the Indians. *Nin da-kitchi-minwendam, waiba tchi kikendaman weweni tchi Otchipwemoiàn, mi sa gwaiak tchi wigagikimagwa anishinabeg*.

Do you understand all I say, when I am speaking to you? *Ki nissitotaw ina kakina minik ekitoiàn genoninanin*?

Yes certainly, I understand you well. *E nange ka, ki nissitoton weweni*.

Do you understand every Indian? *Kakina na anishinabeg ki nissitotawag*?

I don't understand every one, I understand some of them; but some speak too quick when they are speaking to me, and I don't know what they say. *Kawin kakina nin nissitotawassig, bebejig eta nin nissitotawag; anind dash osam dadátabiwag*

genojiwadjin, kawin dash nin kikenimassig ekitowagwen.

When they are speaking to each other, do you understand them well? *Kishpin dash ganonidiwad, ki nissitotawag na weweni*?

When they are speaking to each other, I don't much understand them; I understand them better when they speak to me. *Kishpin ganonidiwad, kawin gwetch nin nissitotawassig; awashime nin nissitotawag ganojiwad.*

You will soon know it, endeavor, don't be discouraged, (dis-heartened.) *Waiba nawatch ki ga-kikendan, aiangwamisin, kego jagwenimoken.*

I am not discouraged, and I will not give it up. *Kaiwin nin jagwenimossi, kawin gaie nin wi-anijitansi.*

9. *ON TRAVELING BY LAND IN THE INDIAN COUNTRY, (IN WINTER.)*

When shall we start (depart)? *Aniniwapi ge-madjaiang?*

We shall soon now depart, prepare. *Jaigwa waiba ki gamadja-min, ojitan.*

I am preparing, I am about. *Nind ojita, nind apitchita.*

Have you made my snow-shoes? *Ki gi-gijiag na nind agimag.*

Your snow-shoes are not quite made; I made indeed the frame, but they are not yet filled, (laced.) *Kawin mashi apitchi gijiassiwag kid agimag; anawi nin gi-waginag, kawin dash mashi ashkimasossiwag.*

Who will fill them? *Awenen dash ged-ashkimanad?*

My wife will fill them to-morrow. *Nin widigemagan o gadash-kimanan wabang.*

Are my moccasins made? *Nin makisinan na gi-gijitchigade-wan?*

Yes, my sister made them; she has made one pair, two pair, three pair, four pair, etc. *E*, *o gi-ojitonan sa nimisse*; *ningotwewan*, *nijwewan*, *nisswewan*, *niwewan*, etc., *o gi-ojitonan*.

I brought also nips, (foot-rags,) one pair, two pair, etc., for your use. *Ajiganan gaie nin gi-bidonan*, *ningotwewan-nijwe-wan*, etc., *kin ged-aioian*.

And my mittens? *Nin mandjikawanag dash*?

Aha! I forgot them. I will fetch them. *Ishte*! *nin giwanikenag*.

Nin wi-nánag.

We will start (depart) after Sunday, (on Monday.) *Gi-ishkwa-anamiegijigak sa ki ga-madjamin*.

We will start in two days, in three days, in four days. *Nijogwa-nagak*, *nissogwanagak*, *niogwanagak*, *ki ga-madja-min*.

What provisions shall we take for our voyage? *Wegonen dash ged-ani-nawapoiang*?

We will take some pork and flour; we will also take some meat. *Kokosh*, *pakwejigan gaie ki ga-nawapomin*, *wiiass gaie ki ga-nawapomin*.

Is that pork cooked; and is the flour baked (into bread); is the meat cooked? *Gisiso na aw kokosh*, *pakwejigan gaie*; *gijide na wiiass*? (or, *gijidemagad*.)

Not yet, the day after to- morrow my sister will cook the pork and bake bread; she will also cook the meat. *Kawin mashi*, *awasswabang nimisse o ga-gisiswan kokoshan*, *pakwejiganan gaie*; *wiiass gaie o ga-gisisan*.

Well, let us start.—I will tie up my pack, (my load.) *Ambe*, *madjada*. *Nin wi-takobidon nin bimiwanan*.

Oho! my pack is very heavy. *Ataià*! *kitchi kosigwan nin bimiwanan*.

Do you carry all that we shall need? *Ki madjidon na kakina ge-wi-aioiang*?

I think I have all, a little kettle, little dishes, knives, a hatchet. *Mi go kakina*, *nind inendam*, *akikons*, *onagansan*, *mokomanan*, *wagakwadons*.

Don't you forget any thing have you any matches? *Kawin na gego ki wanikessi*? *Ishkotewatigonsan na gaie kid aianan*?

Yes, they are here. Let us go. *E, atewan*.

Madjada.

We go too fast.—We go too slow. *Osam ki kijíkamin.—Osam ki bésikamin*.

We don't go in the right direction; there, there! *Kawin gwaiak kid ani-ijassimin*; *wedi gosha*!

O yes! indeed! I almost went astray. *Ishte*! *geget*! *gega nin gi-wanishin*.

Hold on! I will drink some water here. I am very thirsty, I am sweating so much. *Beka*! *nin wi-minikwen nibi oma*. *Nin kitchi nibagwe, osam nind abwes*.

Don't drink too much water, and don't eat any snow, or else you will he tired very soon. *Kego osam nibiwa minikweken, kego gaie gon amoaken, gonima waiba ki gad-aiékos*.

Is there a trail all along, where we are going? *Mikanáwan na mojag ejaiang*?

There is indeed a trail, but it shows very little; it has snowed too much of late. *Anawi mikanawan, agawa dash nagwad*; *osam gi-sogipo nomaia*.

Why! are you tired? *Anin*! *kid aiékos na*?

I am not yet tired, I walk easily. *Kawin mashi nind aiékoissi, nin mino bimosse*.

Walking is good here, it is a fine place, there is no under-wood here. *Mino bimossewinagad oma, onijishin, jibeiamagad*.

But here there is much underwood, it is bad walking indeed. The snow is soft. The snow is deep. *Oma dash kitchi sasaga, geget sanagad bimosseng*. *Jakágonaga*. *Ishpagonaga*.

There is no trail (no road) here; we will go astray. *Kawin oma mikanawansinon*; *ki ga-wanishinimin*.

We are already gone astray. That is very bad. *Mi jaigwa gi-wanishinang*. *Geget sanagad*.

Stop, I will look for the road, (trail.) Here it is! Come here!

Beka, nin ga-nandonean mikana Mi oma!

Ondass!

It is now noon, (twelve o'clock.) Let us now take a meal.

Jaigwa nawokweg. *Nakawe wissinida*.

Well! I will make a fire; we will make some tea. *Haw*! *Nin ga-bodawe*; *anibishabo ki gad-ojitomin*.

I am a little tired. At the same time I have pain in one of my legs; (I am lame.) *Nawatch nind aiékos*. *Baiétoj nind akosin bejig nikád*.

We will not walk long now; evening is approaching. *Kawin ginwenj ki ga-bimossessimin*; *jaigwa ani-onagoshi*.

Where shall we camp? There is no fine place. *Anindi ge-gabeshiiang*? *Kawin ningotchi onijishinsinon*.

Let us camp here; this is a fine place. *Oma gabeshida*; *oniji-shin oma*.

There is much snow, the snow is deep. I must throw out much snow, to make a camp. *Geget gónika*, *ishpágonaga*, (*ishpate*.) *Kitchi nibiwa gon nin ga-webina tchi ojitoian gabeshiwin*.

I will take (or break) boughs; I will take many, in order to make a good bed. *Jingobig nin wi -mamág*, (*nin wibokobinag*;) *nibiwa nin wi-mamág*, *weweni tchi apishi-monikeiàn*.

Friend, chop much wood, it will be perhaps cold to-night. *Nibiwa manissen*, *nidji*, *ta-kissinamagad ganabatch tibikak*, (*ta-kissíntibikad*.)

So much wood will be enough. *Mi iw ge-debisseg missan*.

Let us make fire. Let us cook. Let us eat. *Bodaweda*. *Tchibak-weda*. *Wissinida*.

Hang up my moccasins and my nips, (foot-rags.) to dry.

Agodon nin makisinan, *nind ajiganan gaie*, *tchi bateg*.

Let us lie down, the night is advanced. *Gawishimoda*, *jaigwa ishpitibikad*.

Halloo! let us get up; the day-break will soon appear. *Ambe*! *onishkada*; *jaigwa gega ta-waban*.

My moccasins and nips have dried well. *Weweni gi-batewan nin makisinan, nind ajiganan gaie*.

Let us start. Is it far yet where we are going? *Madjada*. *Wassa na keiabi ejaiang*?

We will have to sleep twice more, that is, this evening, and to-morrow; and the day after to-morrow we will arrive. *Keiabi nijing ki gad-ani-nibamin, mi sa, nongom onagoshig, wabang gaie; awasswabang dash ki ga-dagwishinimin.*

We are walking smartly all day. *Weweni ki bimossemin kabe-gijig.*

Now the sun will soon set; let us camp. *Jaigwa gega ta-pangishimo; gissis; gabeshida.*

We have come far to-day. *Wassa nongom ki gi-dagwishinimin.*

Let us make a good camp again. *Weweni winawa ojitoda gabeshiwin.*

Let us get up and start. If we walk very fast, we will see this evening the house we are going to. *Onishkada, madjada. Kish-pin apitchi kijikaiang, nongom onagoshig ki ga-wabandamin wakaigan ejaiang.*

I will be very glad to reach the house to-day. *Nin da-kitchiminwendam tchi oditamàn wakaigan nongom.*

The house is now near; two miles more. *Jaigwa beshowad wákaigan; keiabi nijo dibaigan.*

There is the house. *Mi wedi wakaigan.*

I am very glad. *Nin kitchi minwendam.*

10. *ON TRAVELING BY WATER, IN THE INDIAN COUNTRY, (IN SUMMER.)*

Friend, when shall we embark? *Aniniwapi ge-bosiiang, nidji*? I don't know. I will probably not embark soon; I have no canoe. *Endogwen. Wika ganabatch nin nin ga-bos; kawin nind*

otchimanissi.

Do you intend to make to yourself a canoe? *Ki wi-ojiton na dash ki tchiman*?

Yes, I will make one soon. The bark is here; and to-morrow I will go for some cedar. *Geget, waiba nin wi-ojiton. Atemagad wigwass; wabang dash nin wi-passaige*.

You are skillful, friend, in making canoes. *Ki wawinges*, *nidji*, *tchimanikeian*.

It is a long while since I always make canoes. Every summer I make two or three canoes. *Mewija eko-tchimanikeiàn mojag*. *Endasso-nibin nij*, *nisswi gaie*, *nind ojitonan tchimanan*.

Make also for me a canoe, friend; I will pay you well. *Gaie nin*, *nidji*, *ojitamawishikan tchiman*; *weweni ki ga-dibaamon*.

I will make one; I will make it perfectly well; I have nice bark. *Nin gad-ojiton sa*; *apitchi weweni nin wi-ojiton*, *gwanatch wigwass nind aian*.

Please make it soon, friend. I will use that this summer. *Waiba ojitokan*, *nidji*. *Mi iw ged-aioian nongom nibing*.

I intend to go far; I will be absent long. *Wassa nin wi-ija*; *ginwenj nine gad-inend*.

Yes, I will make it soon. *Geget waiba nin gad-ojiton*.

I come to see you making a canoe. You are skillful indeed, (you do it well.) *Ki bi-wabamin tchimanikeian*. *Geget ki wawinges*.

Well, friend! is my canoe already made? *Anin*, *nidji*! *jaigwa na gi-gijitchigade nin tchiman*?

It is indeed all made, but there is no pitch yet on it. I will pitch it to-morrow. *Anawi kakina gi-gijitchigade*, *kawin dash mashi pigikadessinon*. *Wabang nin wi-pigikadan*.

Here is your canoe. Are you contented? *Mi ow ki tchiman*. *Ki minwendam ina*?

Yes, I am contented, it is nice; I suppose it is strong. *E*, *nin minwendam*, *onijishin sa*; *songanodog*.

Here is your payment. *Ow ki dibaamogowin*.

I thank you, sir, you pay me well. *Migwetch, nidji, weweni ki dibaamaw*.

I will embark the day after to-morrow, if it is calm. *Awasswa-bang nin ga-bos, kishpin anwating*.

I intend to hire three Indians; one will steer, and two will paddle. *Nisswi anishinabeg nin wi-anonag*; *bejig taodake*, *nij dash ta-tchimewag*.

I ask you, Paul, first: Will you hire? I will be absent long; perhaps two months. *Nin*, *Paul*, *nitam ki gagwedjimin*: *Ki wi-anonigos na*? *Ginwenj nin gad-inend*; *nijo gisiss ganabatch*.

I promise you, I will embark with you. *Ki nakomin*, *ki gad-adaawamin sa*.

And look for two other men, Paul, who would embark with us. *Minawa dash*, *Paul*, *nij ininiwag nandawabam gedadaawami-nangog*.

I have found two young fellows. *Nin gi-mikawag nij oshkinaweg*.

Are they good paddlers? *Nita-tchimewag na*?

First rate. Would it not be better that we should row? *Apitchi sa*. *Kawin na nawatch da-onijishinsinon tchi ajéboieiang*?

Yes, it would be good; we go quicker by rowing, than by paddling. *Geget da-onijishin*; *awashime sa kijikam ajéboieng*, *iw dash tchimeng*.

I will make two oars and I have a paddle. *Nin gad-ojitonan nijwatig ajeboianakon*; *abwí dash nind aian*.

Halloo, halloo, any boys! let us embark! It very calm.

Haw, *haw*, *kwiteisensidog*! *bosida*! *Kitchi anwatin*.

Embark all things. Here are our provisions. Embark the axe also, the dishes and our beds; all together. *Bositoiog kakina*. *Mi mandan ki*

nawapwáninan. *Wagakwad gaie bositoiog*, *onaganan, ki nibaganinanin gaie*; *kakina go*.

All is shipped now. *Mi kakina gi-bositchigadeg*.

All is not yet shipped; here is the tent; put it in the canoe. *Kawin mashi kakina bositchigadessinon*; *mi aw papagiwaiane-gamig*; *bositoiog*.

Fetch it, friend John, put it here. *Bidon, nidji John, oma aton*. That's all. Let us embark! *Mi kakina*. *Bosida*!

It is very calm indeed. Row smartly, my boys. *Kitchi anwatin geget*. *Weweni ajeboieiog, kwiwisensidog*.

There is more and more wind; the wind is fair, we will sail.
Eshkam nodin; *minwanimad, ki ga-bimashimin*.

Put up the mast and hoist the sail. *Patakinig ningassimononak, ombákobidjigeg*.

Aha! we are sailing very fast. *Ataià*! *geget ki kijeiashkimin*.

Paul, steer well; take care of the canoe. *Weweni odaken, Paul*; *ganawendan tchiman*.

It blows harder and harder; and the sea runs higher and higher. Waves come in. *Eshkam kitchi nodin*; *eshkam gaie mamanga-shka*. *Bosiwag tigowag*.

The wind shifted. Take down the sail. *Jaigwa gwekánimad*.
Binákonigeg.

It will be dreadful; let us save ourselves. Is there a river near?
Ta-kitchi-sanagad; *ojimoda*. *Sibi na dago besho*?

There is a large river; we will fly there. Steer for that place,
Paul. *Wedi kitchi sibi*; *mi wedi ged-ininijimoiang*. *Mi wedi,*
Paul, ged-inikwéaman.

This is a very fine river. I am glad that we are here. It blows harder and harder. It blows from

the lake. *Geget gwanatch sibi*. *Nin minwendam oma aiaiang*. *Eshkam kitchi nodin*. *Náwitch ondin*.

A dreadful time! See, how the lake looks! *gotá-migwad*! *Na, ejinagwak kitchigami*!

The wind will probably blow long from the lake; we will be long wind-bound here. *Ginwenj ganabatch nawitch to-ondin*; *ginwenj ki ga-ginissinaogomin oma*.

Pitch the tent, boys, it will rain; it is very-cloudy. *Patakidoiog papagiwaianegamig*, *kwiwisensidog*, *ta-gimiwan*; *kitchi anakwad*.

Bring in here all our luggage, it will be very bad weather.

Pindigadoiog oma kakina kid aiiminanin, *ta-kitchi-niskadad*.

Put also the canoe better inland, lest the wind carry it off.

Tchiman gaie nopiming nawatch aioiog, *tchi wabassinog*.

We have now been wind-bound here two days—three days —four days; to-morrow I hope we will embark. *Jaigwa nijog-wan—nissogwan—niogwan ki ginissinaogomin oma*; *wabang ganabatch ki ga-bosimin*.

We will start very early in the morning, if it is calm. *Kitchi kigijeb ki ga-bosimin*, *kishpin anwating*.

Wake up, boys, get up; it is calm, we will embark, (start.) *Goshkosiiog*, *kwiwisensidog*, *onishkag*; *anwatin*, *ki gabosimin*.

I see there two canoes. Let us go there and see those that travel there, (in canoes.) *Tchimanan nijónag nin wabandanan wedi*. *Ijada awi-wabamada wedi*.

Bon jour! bon jour! Where you come from? *Bo Jo*! *bo jo*! *Anindi wendjibaieg*?

Saut Ste. Marie.—And you? *Bawiting sa*.—*Kinawa dash*?

We come from L'Anse.—What news at the Saut? *Wikwedong nind ondjibamin*.—*Anin enakamigag Bawiting*?

Not any. Two children died lately—we are starving; we have nothing to eat. *Kawin ningot*. *Nij abinodjiiag gi-nibowag nomaia—Nin bakademin ninawind*.

Paul, give them some pork and flour. *Paul*, *asham kokoshan*, *pakwejiganan gaie*.

Well! thank you, thank you!—We will eat nicely indeed. *O*! *o*! *migwetch*, *migwetch*!—*Geget nin ga-mino-wissinimin*.

And we have also nothing to smoke. *Nin manépwamin gaie ninawind*.

Here is some tobacco. *Ow asséma*.

Ho! that's right, that's right! You make us happy indeed. *O*! *wendjita*, *wendjita*! *Geget ki debiimin*.

Bon jour! Farewell, farewell! *Bo jo*! *Madjag*, *madjag*!

Let us land, boys; evening is approaching. *Gabada*, *kwiwisen-sidog*; *jaigwa ani-onagoshi*.

Let us not land there, it is too stony. *Kego wedi gabassida*, *osam assinika*.

Let us land here, there is sand here. This is indeed a fine landing-place. *Oma gabada*, *mitawanga oma*. *Geget gwanatch gabéwin*.

If it is calm to-morrow, or if the wind is fair, then we will arrive to-morrow at the village. *Kishpin anwating wabang*, *gonima gaie minwanimak*, *mi wabang tchi de-mijagaiang odenang*.

Let us embark (start), the wind is fair; we are happy. *Bosida*, *minwanimad*; *ki jawendagosimin*.

We are again sailing very fast. *Ki kitchi kijeiashimin minawa*.

The sea runs higher and higher. I am sick, I am sea-sick. I am always so, when the sea is high. *Eshkam mamangashka*; *nind akos*, *nin majidee*. *Mi mojag endiian*, *kishpin mamangashkag*.

Sea-sickness is very disagreeable. I wish we should soon arrive. *Geget sanagad iw majideewin*. *Apegish waiba mijagaiang*.

We shall soon arrive.—Here is the village we are going to.

Waiba ki ga-mijagamin.—Mi wedi odena ejaiang.
I am glad indeed. *Geget nin minwendam*.

TWO DIALOGUES
BETWEEN A MISSIONARY AND AN INDIAN.

A. DIALOGUE BETWEEN A MISSIONARY AND A PAGAN INDIAN

Missionary. *Bo jo, nidji*!

Indian. *Bó jo, bo jo*

M. *Anin eji-bimadisiian*? *Ki mino aia na*?

I. *Nin mino aia anawi nin*; *ninidjaniss dash bejig geget kitchi akosi*.

M. *Mewija na akosiban*?

I. *Kitchi mewija*; *apine sigwa-nong*. *Nibiwa gaie akosiwag nind inawemaganag*.—*Geget mojag akosiwag nongom anishinabeg, kitchi nibiwa gaie nibowag, eko-dagomagak oma anamiewin*.

M. *Kid inendam na, nidji, gi-dagwishinomagak oma ana-miewin, mi awashime nibiwa anishinabeg wendji-nibowad*; *kid inendam na geget*?

I. *Aningwana, mi sa geget enendaman*. *Mi mojag ekitowad anishinabeg*. *Geget dash debwewag*; *nin wabandan nongom*.

Missionary. Bon jour, friend, (comrade.)
Indian. Bon jour, bon jour!

M. How do you do? Are you well?

I. I for my part, I am well; but one of my children is very sick indeed.

M. Has it been sick long?

I. Very long; ever since last spring. And many of my relations are sick. Now the Indians are always sick, and a great many die, since religion is here.

M. Do you think, my friend, because religion has arrived here, therefore more Indians die now; do you really think so?

I. Certainly, I think so. That is what the Indians always say. And they tell the truth; I see it now.

M. *Kego iw inendangen, kawin awansinon. Anishá ikitowag anishinabeg. Igiw sa jangen-dangig anamiewin, mi igiw ekitodjig. Kawin dash dewe-ssiwag. Kego, nidji, debweta-waken; nanagatawendan pangi jiwebak . Ki kitchi anishinabew jaigwa, nidji; eniwek mewija eko-babamosseian omá aking. Nagatawendan dash pangi. Kawin na gaiat, minik baako-kikendaman gaie kin, kawin na nawatch batainissibanig oma anishinabeg, nongom dash endashiwad*?

I. *Geget batainobanig; kakina dash gi-nibowag gega. Geget kitchi nibiwa anishinabeg gi-nibowag eko-kikendamàn. Ina wedi* A . . . *ejinikadeg, gi-kitchi- odenáwan gaiat wedi; kitchi nibiwa anishinabeg mamawi gi-aiabanig ima. Nongom dash kawin ganage bejig aiassi. Ima gaie* B . . . *ejinikadeg, mi gaie ima gi-kitchi-odenawang. Mi ima ga-danakid nossiban. Geget gi-batainadon wigiwaman ima; nin kikendan.*

M. Don't think that, it is not so. The Indians don't speak the truth when they say so. They who hate religion, they are those who say so. But they don't tell the truth. My friend, don't believe what they say; reflect a little how things are. You are an old man, my friend; it is a pretty long while since you walk about on earth. Now reflect a little. Were not in olden times, as much as you know (remem-ber) yourself, were not the Indians here more numerous than they are now?

I. They were numerous indeed; But they almost all died away. A great many Indians have died since I know, (within my memory.) So, for instance, in the place called A . . there was in former times a great village; a great many Indians were there together. And now there is not a single one there. And so in the place called B . . there was a great village there too. There was the home of my deceased father.

Nongom dash kawin ganage bejig wigiwam wedi atessinon. *Misiwe gaie bakan gi-atewan odenawan*; *kawin dash nongom gego*. *Geget kitchi nibiwa anishinabeg gi-nibowag oma, eko-kikendaman*.

A great many lodges have
been there; I know it. But now there is not a single lodge there. And in several other places there have been villages; and now there are none there. A great many Indians indeed have died here, since I know, (within my recollection.)

M. *Geget ki debwe, nidji*. *Gi-batainowag waiéshkat anishi-nabeg misiwe oma*; *nongom dash kitchi pangiwagisiwag*. *Mi sa geget ejiwebak*. *Winda-mawishin dash, nidji*; *anami-abanig na igiw anishinabeg ga-nibodjig*?

M. Yes you speak the truth, friend. In former times the Indians have been very numerous here round but now their number is very small. It is so indeed. But tell me, my friend, were those Indians that died away Christians? (have they prayed?)

I. *Ka*! *Kawin sa iwapi mashi anamiewin oma gi- dagossinon anishinabewaking*.

*mashi anamiewin oma gi-
dagossinon anishinabewaking*; *anawi dash kitchi nibiwa
anishinabeg gi-nibowag*. *Anamiewin na gi-ondji-niwag*?

M. *Nidji,
nanagatawendan pangi iw ekitoian*: *Kawin iwapi*

Anamiewin na o gi-nissigonawa?

I. No! There was no prayer (religion) yet at that time here in the Indian country.

M. Friend, reflect a little on what you say there: There was no prayer (religion) yet at that time here in the Indian country; and still so many Indians have died. Has religion been the cause of their dying? Has religion killed them?

I. *Kawin. Kawin sa anamiassi-banig.*

M. *Kawin anamiassibanig, anawi dash kitchi nibiwa nibo-wag. Nanagatawendan iw, nidji . Mi ima ge -ondjikikenda-man ow: Kawin anamiewin ondji-nibossiwag anishinabeg.*

I. No; they were not religious, (did not pray.)

M. They were not religious, (Christians,) and still so many have died. Reflect upon that, friend. By that you ought to know (to learn) this: Religion is not the cause of the dying of the Indians.

I. *Geget; ki debwe ganabatch. Eniwek nin nissitotan iw.*

M. *Ow dash gaie nanagata-wendan, nidji, keiabi nongom ijiwebad iw. Kishpin ningotchi anishinabeg odetowad, anami-assigwa dash, eshkam nibo-wag, eshkam pangiwagisiwag. Tibishko gon eji-ningisod sig-waninig, eshkam dash pangi-wagisi; mi nássab anishinabeg enamiassigog eshkam pangi-wagisiwag; eshkam tanassag ningisowag. Nanagatawendan iw, nidji; ki. ga-kikendan dash ejiwebak; kawin anisha nind ikitossi.*

I. Yes, I think you tell the truth. I understand that pretty well.

I. *Mi gosha ejiwebak, nin kike-ndan gaie nin. Nin wabandan sa eji nibowad mojag anish-inabeg; memindage winawa abinodjíiag.*

M. Consider moreover this, my friend. It is yet now so the case. If Indians live together somewhere, (form a village,) and are not Christians, they die away more and more; they are continually decreasing. As the snow melts away in spring, and decreases more and more; so decrease continually the pagan Indians; they melt down, I may say. Reflect upon that, friend, and you will know how it is; I don't speak without reason.

I. O yes it is so, I know it myself. I see it how the Indians are always dying away; especially the children.

M. *Minawa dash ow kid inin*: *Kishpin dash ningotchi anishi - nabeg odetowad*, *anamiawad dash*, *eshkam bataïnowag*; *kawin gaie gwetch abinodjíiag nibossiwag*. *Endasso-kikinono-wagak nawatch batainowag wendadisidjig*, *igiw dash nebo-djig*. *Mi go misiwe ejiwebak aiawad enamiadjig*; *mi go misiwe kitchi aking*, *endana-kiwad waiabishkiwedjig*, *mi ejiwebak*; *mojag nawatch batainowag wendadisidjig*, *nebodjig dash*. *Kawin anisha nind ikitossi nidji*; *mi geget ejiwebak*; *kikendagwad sa*. *Ojibiabag kakina wendadisi-djig*, *kakina gaie nebodjig*; *mi dash ima wendji-kikendagwak iw*, *nawatch batainowad wen-dadisidjig*, *nebodjig dash*.

M. Moreover I tell you this: If on the contrary Indians form a village somewhere, and are Christians, they continually increase; and the children don't much die. Every year the number of those that are born is larger, than of those that die. So it is everywhere the case, where there are Christ-ians; and everywhere in large countries, where white people live, this is the case; the num-ber of those that are born is always larger, than of those that die. I don't speak so with-out a good reason, my friend; it is so; it is a known fact. All those that are born, and all those that die, are registered; and thereby it is known that the number of those that are born is larger than of those that die.

I. *Mi nangwana ejiwebak*?

Kawin nin kikendansinaban, *ki*

debweton dash ekitoian.

M. *Debwetawishin, nidji. Geget eshkam bataïnowag anishin-abeg Enamiadjig; winawa dashenamiassigog eshkam pangi-wagisiwag*.

I. Is it so? I did not know that; but I believe what you say.

M. Believe me, friend, Christ-ian Indians continually in-crease; but the pagan Indians decrease continually.

I. *Eshkam ki debweton, ki minoton gaie; eshkam gaie nin nissitotan minik ekitoian.*

I. I believe you more and more, and I like to hear you; and I understand better and better what you are saying.

M. *Wegonen dash, nidji, wendji-ikitoian, kitchi nibowag anishinabeg eko-anamiawad?*

inendangen iw, anamiewin tchi ondji nibowad anishinabeg. Ki wabandan sa ejiwebak; awa-shime nibiwa enamiassigog anishinabeg nibowag, enami-adjig dash.

I. *Anish, nin nondawag mojag anishinabeg ekitowad; mi go gaie nin ga-ondji-ikitoiàn.*

M. *Mi sa geget ekitowad anishinabeg enamiassigog. Kid inin dash, nidji, kawin nebwa-kadjig naiagatawendangig ikitossiwag iw; winaw eta gegibadisidjig, gego kekendan-sigog, naiagatawendansigog gaie gego, mi igew ekitodjig. Kego dash kin, nidji, keiabi*

I. *Geget; pitchinag nin nissitotan iw; kawin dash keiabi nin gad- ikitossi; ga-ikitoiàn; kawin gaie nin gadinendansin.*

M. But why do you say, friend, many Indians die now since they are Christians (praying)?
I. Why, I hear always Indians say it; and that was the reason why I also said so.

M. So the pagan (not praying) Indians indeed say. But I tell you, friend, the wise and reflecting ones do not say so; only those that are unwise, that know nothing, and never reflect upon anything, only those say so. But you, my friend, do never think that Indians die away because they are Christians (praying.) You see yourself how it is; more pagan Indians die than Christian Indians.

I. Yes, indeed; I only now understand that; and now I will say no more what I have said; and I will not think it, (believe)

M. *Ki kikendan na dash, nidji, wendji-nibowad nibiwa anishinabeg anamassigog*?

M. But do you know, friend, why so many pagan Indians die away?

I. *Kawin nin kikendansin*; *kawin wika nin nanagatawen-dansin iw.—Wegonen iw wendji-nibowad* ?

I. I don't know it; I have never reflected upon it. —What is the reason of their dying away?

M. *Ki ga-windamon, nidji*; *weweni nissitotawishin*. *Enamiassigog anishinabeg kawin o kikenimassiwawan Debendjigenidjin Kije-Maniton*. *Kakina gego win o kikendan, kaginig ki wabamigonan misiwe*. *Kawin dash winawa enamiassigog o gossassiwawan, kawin sa o kikenimassiwawan*; *mi dash wendji-jagwenimossigwa, gimodj gego tchi matchi dodamowad*; *mi dash geget naningim gimodj matchi doda-mowad*. *Kishpin enamiassig anishinabe jingenimad widj' anishinaben, gimodj od asha-man matchi mashkiki, mi dash eji-nissad* ; *gimodj, kawin awiia o kikenimigossin*.

M. I will tell you, friend;
understand me well.
The
pagan Indians do not
know
the Lord God. He
knows all,
he sees us always and
everywhere. But the
pagans
do not fear him,
because they
know him not; and that
is the
reason why they are not
afraid
of committing evil
secretly;
and so they commit evil
secretly very often.
When a
pagan Indian hates his
fellow-
indian, he secretly
makes him
eat poison, and so he
kills
him; in a hidden
manner,
nobody knows it.

I. *Mi sa geget naningim ejiwe-
bak. Nibiwa nin mikwenimag
gaie iw ga-dodawindjig; matchi
mashkiki gimodj gi–
ashamawag, mi dash ga–
ondji–
nibowad.*

I. This is often the case indeed. I remember many myself, to whom it was done so; poison was given them secretly, and so they died.

M. *Winawa dash enamiadjig
anishinabeg awin keiabi iw
dodansiwag; o mikwenimawan
mojag Debendjigenidjin, o
gossawan gaie. Nin wabamig
kaginig, nin kikenimig
endodamàn; od inenimawan
mojag. Mi dash wendji-
jagwenimowad tchi apitchi
matchi dodamowapan.*

M. *Minawa dash, nidji, mina-wa ki windamon, wenijiniboieg kinawa, kinidjinissiwag gaie. Nin kikendan sa ejitchigeieg. Kishpin awiia akosid anishi-
nabe, gonima abinodji, gonima gaie.*

I. *Nin nissitotan gaie iw; nind inendam dash nongom, oniji-shinodog anamiewin, kishpin enamiadjig
jagwenimowad tchi matchi dodamowad.*

M. But the Christian Indians do that no more; they remember always the Lord, and fear him. They always think, He sees me continually, and knows what I am doing. And therefore they are afraid of committing criminal actions.

I. I understand that also; and I think now, religion must be a good thing, if the Christians are afraid of doing bad actions.

M. And again, my friend, again I tell you why you are so dying away, you and your children. I know how you manage it. When an Indian gets sick, may it be a child or a grown person, they give him immediately

kitchi anishinabe, pabige ano-tch mashkiki mina tchi odapi-nang. Anind dash iw mashkiki kawin onijishinsinon; mi dash wendji–nibowad nibiwa anishi-nabeg, memindage abinodjíiag.

all kinds of medicines to take. But some of these medicines are not good (for the case;) and therefore so many Indians die, especially children.

I. *Mi na geget iw, kid inen-dam? Kawin na iw onijishinsi-non, tchi nanándawiindiban aiakosid.*

od odapinansinawa aiáko-siwadjin?

M. *Anawi onijishin nananda-wiiwewin, kishpin weweni nanandawiind aiakosid. Oni-jishin anind mashkiki, kawin dash kakina onijishinsinon. Kishpin gaie osam nibiwa anotch mashkiki minind aiako-sid, kawin gaie iw onijishin-sinon. Mi minawa iw wendji-nibowad nibiwa anishinabeg, memindage abinodjíiag.*

I. *Winawa dash enamiadjig, kawin na winawa wika mash-kiki*

I. Is it so indeed, you think? Is it not good to give medi-cines to sick persons.

M. The giving of medicines to sick persons is certainly good, if they are given in a proper manner, Some medicines are good, but not all are good. And if too much of all kinds of medicines

M. *Anawi gaie winawa mash-kiki od odapinanawa, wenjish-ing mashkiki sa; bekish gaie*

is given to the sick person, it is not good either. This is again a reason why so many Indians, especially children, die away.

I. But the Christians, do they not take any medicines when they are sick ?

M. Certainly they also take medicines, useful medicines; but at the same time they put all their trust

Debendjigenidjin od apitchi apenimonawan. Win sa eta od apitchi dibendan bimadisiwin, kawin awiia bemadisid aking o dibendansin. Kawin dash anotch mashkiki od odapinan-sinawa; o pisindawawan, o babamitawawan gegikwe-nidjin.

in the Lord. He is the only master of life; no person living on earth is master of it. But they don't take all sorts of medicines; they listen to those that preach to them, and obey them, (they do according to their advice.)

I. *Wegonen dash minawa wendji-nibowad nibiwa anishinabeg, kid inendam*?

M. *Ki ga–windamon, nidji. Anawi ki kikendan gaie kin, anisha dash kawin ki mikwendansin.*

I. *Wegonen iw*?

M. *Ishkotewabo sa. Geget manadad. Kitchi nibiwa anishinabeg o nissigonawa ishkotewabo. Apitchi dash anishinabeg o minwendana-wa; kishpin mikamowad, pabige o minikwenawa binish giwashkwebiwad. Kishpin dash anishinabeg giwashkwe-biwad, gegit kitchi matchi dodamog; naningim gaie nissidiwag.*

I. What again the cause of the dying of many Indians, you think?

M. I will tell you, friend, you know it also yourself, but you don't think on it.

I. What is it?

M. Ardent liquor, (fire-water.) It is very bad. Ardent liquor kills a great many Indians. And the Indians like it so much, when they get it, (find it,) they will immediate-ly drink it until they get drunk. And if the Indians get drunk, they are very mischievous indeed; they frequently commit murder (when drunk.)

I. *Mi sa geget endodamowad; nin kikendan gwaiak. Nibiwa nin kikenimag ga-dodangig iw, gi-nissawad widj' anishinabe-wan gi–giwashkwebiwad.*

I. Yes they do that; I know it very well. I know several who have done that, who have killed their fellow-Indians when drunk.

M. *Mi iw wendji-nibowad nibiwa anishinabeg.— Gaie dash bakan minawa o nissigo-nawa anishinabeg ishkotewa-bo. Apitchi mashkawamagad iw, apitchi matchi dodagema-gad. Kishpin awiia naningim minikwed, O matchi dodan wiiaw, kakina o tchagisan pindjaii; kawin ginwenj ta–bimadisissi, kishpin nanangim minikwed ishkotewabo. Mi sa minawa nibiwa anishinabeg enamiassigog waiba wendji– nibowad, osam naningim, osam gaie nenibiwa minikwewad ishkotewabo.*

M. This is a cause of the dying of many Indians. But ardent liquor destroys Indians again in another way. It is exceedingly strong, it is very mischievous. If a person drinks it often, he hurts his body, he burns it all inside; he will not live long, if he drinks ardent liquor frequently. This is again another cause why many pagan Indians soon die, because they drink so often and so much ardent liquor.

I. *Kawin dash eta enamiassi-gog anishinabeg o minikwess-inawa ishkotewabo*; *enamiad-jig gaie o minikwenawa*.

M. *Geget, nidji, ki debwe*. *Kitchi kashkendagwad iw*,

I. But not only pagan Indians drink ardent liquor; Christians also drink it.

M. Yes, friend, you speak the truth. It is very

minikwewad ishkotewabo enamiadjig anishinabeg. Kawin dash bataïnessiwag igiw menikwedjig. Osam mojag ginaamawawag; eniwek dash nibiwa o babamendanawa gagikwewin. Anind dash eta kawin o babamendasinawa, mi dash kitwen minikwewad. Bebejig dash eta minikwewag, wawika gaie. Winawa dash enamiassigog anishinabeg kakina minikwewag, mojag gaie minikwewag dassing mekamowad ishkotewabo. Kakina minikwewag, ininiwag, ikwewag, weshkinigidjig, kakina go; kitchi nenibiwa gaie o minikwenawa iw matchi nibi. Ni dash geget kitchi matchi dodasowad; o banadjitonawa wiiawiwan. Naningotinong gaie awiia, megwa giwashkwe-bid, ishkoteng pangishin, gonima gaie nibikang. mi dash ima dapined. Nibiwa anishina-beg enamiassigog o nissigona-wa ishkotewabo.

mortifying that Christian Indians drink ardent liquor. But those that drink it are not very numerous. They are too much forbidden to do it; and the number of those that care for preaching is considerable. But some don't care for it, and they drink although forbidden. But only some drink, and seldom. On the contrary, the pagan Indians, they all drink, and they always drink whenever they they can get ardent liquor. All drink, men, women, young people, and all; and they drink very freely of that bad liquid. And so they hurt themselves very much; they destroy themselves (their bodies). Sometimes it happens that a drunken Indian falls in the fire or in the water, and perishes there. Many pagan Indians are destroyed by ardent liquor.

I. *Geget kitimagisiwag anishi-*
nabeg enamiassigog. *Nongom*
weweni nin kikendan ejikitima-
gisiwad. *Ki gi–nondon ga-*
ikitoian nongom; *kakina gaie*
nin nissitotan, *nin minotan gaie*
minik ekitoian; *mi dash nawa-*
tch wendji-kikendamàn eji-kiti-
magisiwad enamiassigog, now, how poor and miserable
anishinabeg. *Nin kikendan gaie*
nongom wendji-nibowad
nibiwa anishinabeg. *Geget*,
kawin anamiewin ondji–nibo-
ssiwag.

I. The pagan Indians are miserable indeed. Now I know well how miserable they are. I have heard what you have said now; and I understand all, and hear with pleasure all you are saying; and therefore I know better how poor and miserable are the pagan Indians. And I know now why so many Indians die. Truly religion is not the cause of their dying away.

M. *Weweni*, *nidji*, *nanagata-*
wendan kakina ga-iji-winda-
monan. *Panima ningoting*
minawa ki ga-ganonidimin.

M. Friend, reflect well upon all that I told you.—By and by we will speak to each other again.

B. DIALOG BETWEEN A MISSIONARY AND AN INDIAN THAT IS DISPOSED TO TAKE RELIGION.

Indian. *Weweni ki bi-nasikon nongom. Kawin anisha nin bi-ijassi. Wemjishing gego ki wi-bi-gagwedjimin; ki pagosse-nimin gaie tchi gagikimiian.*

Indian. I come here to see you. I don't come without a good reason. I have to ask you some good useful questions; and I request you to instruct me.

Missionary. *Nin kitchi minwen-
dam sa bi-ijaian. Apegish nani-
ngim bi-pindigeian oma. Apegish gaie anamiewigami-
gong naningim pindigeian, tchi pisindaman gagikwewin; goni-
ma ki gad–inendam tchi odapi-
naman gaie kin Debendjiged od ikitowin, tchi anamiaian gaie
kin.*

Missionary. I am very glad indeed you come. I wish you would come in often. And I wish you would come to church also often, to hear the sermon; you will then perhaps be willing to accept the word of the Lord, and to become a Christian also yourself.

I. *Nin pindige sa ko anamie-wigamigong enamiegijigakin. Nin minwendam pisindaman anamie-
gagikwewin.*

I. I use to came to church on Sundays. I like to hear a religious sermon.

M. *Ki mino dodam sa pindi-
geian. Kishpin naningim pindi-
geian, eshkam ki ga-
nissitotan gagikwewin; ki gadinendam
dash tchi anamiaian.*

M. You do well in coming (to church). If you come often you will understand better and better the sermon; and you will be willing to become a Christian.

I. *Anawi sa geget jaïgwa nind inendam tchi anamiaiàn; nin j agwenim dash. Gonima kawin ningot nin gad-inabadjitossin; osam gaie sanagad anamiewin.*

I. I am indeed willing to become a Christian; but I don't dare (I am afraid) . I will perhaps have no use of it; and religion is too difficult.

M. *Kego jagwenimoken, kego gaie gego awashime apitendangen oma aking, anamiewin dash. Awashime anamiewin apitendagwad, kakina dash daniwin aking endagog. Mi sa anamiewin gedondji-ijad awiia gijigong, giishkwa-bimadisid aking; kagige minawanigosiwining dash wedi ta–pindige.*

M. Don't be discouraged (disheartened), and don't esteem any thing on earth higher than religion. Religion is more worth than all the riches that are on earth. It is religion which will bring a person to heaven, after his life on earth; and there he will enter into an everlasting joy.

I. *Kawessa ganabatch nina-wind Waiabishkiwedjig eta kiwe ta-pindigewag gijigong, kawin dash win anishinabeg.*

M. *Anin ekitoian, nidji! Awenen ekitod iw?*

I. *Ikitowag sa anishinabeg.*

M. *Kego debwetawaken bapish. Kawin waiabishkiwe-djig eta ta-pindigessiwag gijigong kagige minawanigosi-wining; mi go gaie anishina-beg, kishpin anamiawad, gwaiak gaie iji bimadisiwad oma aking.*

I. I think this will not be for us (Indians). They say that only white people will enter heaven, but not Indians.

M. What are you saying there, friend! Who says so?

I. The Indians say it.

M. Don't believe them at all. Not only white people will enter heaven, the ever-lasting joy; Indians also, if they are Christians, and behave (live) well in this world.

I. Bakan dash winawa ikitowag anishinabeg. Kawin wika anishinabe ta–pindigessi wedi endanid Kitchi Maniton. Gwaiak gaie o kikendanawa tchi gashkitossigwa wedi pindigewad; mi dash gwetch wendji-odapinansigwa

I. But they say differently, the Indians. Never an Indian will go in there where dwells the Great Spirit. They know it perfectly well that it is impossible for them to go in there; and that is the reason why they don't much take religion.

anamiewin. Agawishka anishi-nabe anamiad, ikitowag; kawin potch ningot o gad-inabadji-tossin od anamiewin.

M. *Gwaiak o kikendanawa anishinabeg tchi gashkitossig-wa gijigong tchi ijawad, kid ikit. Wegonen dash iw wendji-kikendamowad?*

I. *Ki ga–windamon gwaiak eji-kikendamàn gaie nin. Ningo-ting sa, mewija nawatch, bejig anishinabe kiwe gi-odapina-mogoban anamiewin, gi-sigaandawa dash; mojag dash weweni gi–anamia binish giishkwa-bimadisid. Ga-ish-kwa-bimadisid dash oma aking, wedi gijigong nakakeia gi-animadja. Degwishing dash wedi, o wabaman ininiwan ima nabawinidjin ishkwandeming. Ow dash od inan kiwe aw anishinabe : Nin wipindige oma. Kawin kin oma ki ga-pindigessi; od igon dash kiwe iniw ininiwan.*

They say, an Indian labors in vain (gains nothing) by being a Christian; he will never make any use of his religion.

M. You say they know it perfectly well that it is impossible for them to go to heaven. But how do they know that?

I. I will tell you exactly as I know it myself. Once, a considerable time ago, an Indian, they say, took religion and was baptized; and he afterwards always was a good. Christian until the end of his life. After his life here on earth, he took his way toward heaven. On arriving there he sees a man standing at the door. And that Indian, they say, says to him: I will go in here. No, thou shalt not go in here; says that man to him, they say. And again the Indian says to him: I am a Christian, I tell you.

Minawa dash anishinabe ow od inan: *Nind anamia gosha, nin ga-pindige*; *nin gi-igoban sa mekatewikwanaie megwa aking*; *Kishpin weweni anami-aian, ki gapindige gijigong gi-ishkwa-bimadisiian aking*; *nin giigoban, mi dash ba-ondji-ijaiàn. Kawessa, od igon dash iniw ininiwan*; *anisha ki giwaiejimig mekatewikwanaie. Ikogan, ka wika awiia anishi-nabe oma ta-pindigessi. Awass, ikogan*! *Mi ga-igod iniw ininiwan ishkwandeming nabawi-nidjin*; *mi dash aw anishinabe neiab ga-bi-iji-giwed oma aking*; *o gi-inan dash anishin-aben*: *Kego anamiakegon kinawa, nidjikiweidog*; *kawin potch ki ga-gashkitossinawa wika gijigong tchi ijaieg*; *o gi-inan, o gi-windamawan dash ga-dodawind.— Mi dash iw wendji-jagwenimoiàn gaie nin.*

I must go in; the Missionary told me, while I was living on earth: If you become a Christian, you will go to heaven, after your life on earth; so he told me, and that is the reason I come here. No, by no means, says that man to him; the Missionary has only cheated thee. Go a way; never shall an Indian go in here. Away, begone! So has that man that stands at the door,

M. *Anish, mi sa geget ekito-wad anishinabeg enamiassi-gog. Ki debwetawag na dash kin, nidji*?

spoken to him; and so that Indian came back again on earth; and he said to the Indians: Don't take religion, ye, my friends; you will never be able, (even if you take it,) to go to heaven. So he said to them, and then he told them how he was treated. And that is the reason why I am discouraged too myself, (why I don't dare take religion.)

M. Yes, the pagan Indians say so indeed. But do you believe them, my friend?

I. *Anish, nin debwetawag. Mojag sa nin nondawag ekito-wad, gegapi dash nin debweta-wag.*

I. Why, I believe them. I hear them always say so, finally I believe them.

M. *Pisindawishin, nidji, wewe-ni ki wi-windamon ejiwebak . Debwetawishin, kawin wika anisha gego ki windamossinon.*

I. *Weweni ki wi - pisindon. Mi sa ba-ondji-ijaiàn nongom anotch gego daiebwewinagak tchi windamawiian.*

M. *Gwaiak kid inin, kego deb-wetangen iw dibadjimowin, Enamiassigog anishinabeg, j angendangig anamiewin, ondjita o gi-ojitonawa iw, tchi odapinansigwa anishinabeg anamiewin; ow tchi inendang anishinabe: Geget nin mekate-wikwanaie gagansomid tchi anamiawag.—Potch kawin wika nin dagashkitossin giji-gong tchi pindigeiàn missawa gaie ana-miaian. Mi tchi inen-dang anishinabe enamiassig, mi dash tchi odapinansig ana-miewin, mi sa ga-ondji-ojito-wad iw dibadji-mowin. Kego dash bapish, nidji, debwetan-gen,— Kishpin awiia*

M. Listen to me, friend, I will tell you exactly how it is. Believe me; I never tell you anything without a good reason.

I. I will listen to you attentively. I come for that purpose to-day, that you may tell me some true sayings.

M. I tell you plainly, don't believe that story. Pagan Indians, those who hate religion, have made it on purpose, in order that the Indians should not take religion, that the Indian should think thus: Indeed the Missionary intends to cheat me when he is persuading me to take religion. But it would be impossible for me to go to heaven, even if I took religion. In order that the pagan Indian should think so, and accordingly not become a Christian, that is the reason why they made that story. But, my friend, don't believe it at all.

geget níbod, kawin minawa abitchibassi; panima gi -ishkwa - akiwang tabitchibawag kakina nebodjig; nongom dash kawin awiia abitchibassi, kawin awiia bi-giwessi oma aking kishpin geget nibod, tchi diba-djimod ejiwebadinig wedi.

I. *Anin iw? Anawi nin wabama ko awiia ginwenj nibod, panima dash wika minawa abijishin.*

M. *Kawin, nidji, kawin nibossi, anisha wanimikawi. Kishpin awiia wanimikawid, naningo- tinong ginwenj kawin mamad- j issi, nebongin iji jingishin ima; kawin dash geget nibossi, kawin o tchitchagwan gi- madjassiwan; kishpin dash minawa mikawid, kawin wedi ondjibassi aiawad igiw gaishkwa-bimadisidjig aking; kawin ganage gi- madjassiwan o tchitchagwan. Panima eta, awiia geget nibod, madjawan o tchitchagwan; kawin dash wika awiia neiab bi-giwessi ga-mad- j ad, ga-nibod. Mi iw gwaiak debwewin. Debwetan, nidji.*

If a person really dies he never more rises again from the dead; only on the end of the world all the dead will rise up again; but now nobody rises from the dead, nobody comes back again here on earth, to tell how it is there.

I. How is that? I sometimes see somebody die for a long time, and then after a long while he revives again.

M. No, my friend, he does not die, he only faints. If a person faints, he does sometimes not stir for a long while, he lies there like a dead person; but he is not really dead, his soul did not depart; and when he gets his senses again, he is not coming from where those are that have finished their lives on earth; his soul did not depart. When a person really dies, his soul departs; but nobody ever comes back again that is departed, that is dead. This is the real truth. Believe it, my friend.

I. *Nin debwetam geget. Ki deb-weton ekitoian; kin sa gwaiak ki kikendan ejiwebak bimadi-siwin aking, ged-ijiwebak gaie api ged-ishkwa-bimadising aking.*

M. *Minawa dash kid inin, kego debwetawaken awiia ekitod: Kawin anishinabeg o da-gash-kitossinawa gijigong tchi wi-ijawad, missawa weweni ana-miawad, anamiewining gaie dapinewad. Kego bapish iw debwetangen. Apitchi gwaiak gi-ikito win Debendang bima-disiwin: Kakina bemadisidjig aking endasso-winsowad o ga-gashkitonawa tchi pindigewad nind ogimawining gijigong, kishpin anamiawad, gwaiak gaie ijiwebisiwad aking. Bekish dash gaie ow gi-ikito: Ena enamiadjig dash eta ta-ijawag gijigong, kishpin bisiwad; kawin dash enami-assig awiia wika ima ta-pindi-gessi; Debendjiged. Kishpin anishinabe anamiassig, geget win kawin ta-pindjgessi giji-gong wika; kishpin dash ana-miad, weweni gaie ijiwebisid, ta-pindige kagige minawani-gosiwining, tibishko waiabi-shkiwedjig enamiadjig menoiji-webisidjig eji-pindigewad.*

I. Yes, I believe. I believe you what you say; you know well how life is on earth, and what will be there, when this earthly life is finished.

M. I tell you once more, don't believe any body that says: Indians can never go to heaven, even if they are Good Christians, and die Christians. Don't believe that at all. The Master of life has said very expressly: All people on earth, whatever name they have, shall be able to enter my kingdom in heaven, if they be Christians and behave well on earth. And at the same time he said: Christians only will go to heaven, if they behave well; but never shall a pagan go in there; so said the Lord. If an Indian is no Christian, he indeed shall never go to heaven; but if he is a Christian and behaves well, he will go into that eternal joy, the same as white Christians that behave well, will go in.

I. *Ataia*! *geget sa kitchi giwanimowag anishinabeg*. *Migwetch ga-windamawiian nongom*; *nin kitchi minwendam*. *Mi dash iw ge - mindjimenda-màn*. *Kishpin dash nondawag anishinabe bakan tchi ikitod, kawin nin ga-debwetawassi*.

I. Ha! the Indians are great liars indeed. I am very thankful for what you have told me now; I am very glad. I will now remember this. And if I hear an Indian say differ-ently, I will not believe him.

M. *Mi iw gwaiak*. *Kego debwetawaken*; *anisha ikitowag epitch jingendamowad anamiewin*. *Mi dash iw wendji-ikitowad, tchi anamiassigwa anishinabeg*.

M. That is right. Don't believe them ; they are telling lies by mere hatred against religion. And they say this in order that the Indians should not take religion.

I. *Migwetch*; *mi sa geget weweni gi-nissitotamàn iw*. *Minawa dash bakan ikitowag anishinabeg*. *Mojag nin nondawag*; *geget dash nin segis naningotinong*.

I. I am thankful; I have well understood this. But the Indians say again another thing. I hear them always; sometimes I fear indeed.

M. *Wegonen dash iw*?

M. And what is that?

I. *Ow sa ikitowag*: *Kawessa mika*! *Kawin anishinabeg wika gijigong ta-ijassiwag, waiabi-shkiwedjig eta ta-ijawag*; *anish, binisiwag winawa, anishinabe dash winisi*. *Bakan ningotchi ondadisiwag anishi-nabeg, kawin tibishko waiabi-shkiwedjig*; *kawin dash ta-pindigessiwag Kitchi Maniton endanid, osam bakanisiwag*. *Mi mojag ekitowad anishina-beg*. *Geget na bakan ningotchi ondjibawag anishiwabeg*? *Anindi wendjibawad*?

I. They say: Oh! it is impossible! Never the Indians will go to heaven, only white people will go; why, they are clean, but the Indian is unclean. The Indians have another origin, not the same as the whites; and they shall not go in where the Great Spirit dwells, they are quite of another origin. So the Indians always say. Do they indeed originate elsewhere?

M. *Kego gaie iw debwetangen, nidji*. *Pagwana ikitowag enen-damowad*. *Kawin o kikendan-sinawa, waieshkat ga- bi-ijiwe-badinig*. *Weweni dash nin kikendan iw*; *nin wabandan sa iw ketchitwawendagwak masi-naigan, Debendjiged o masina-

igan; *mi dash ima waiabanda-màn gaijitchiged Debendjiged waieshkati Bejig sa eta inini-wan, bejig gaie ikwewan o gio-jian*; *mi dash igiw nij kakina mamawi wendadisiiang*; *kawin awiia ningotchi bakan ondji-bassi*.

M. Never believe that either, my friend. They say it by guess as they imagine it. They don't know what happened (or came to pass) in the beginning. But I know it well, because I read that sacred book, the book of the Lord; and there I read what the Lord has done in the beginning. He created one man and one woman; and from these two persons we take our origin; nobody comes from else-where. The Indians are telling a great lie by what they say.

Geget giwanimowag anishin-
abeg ekitowad. Mi go gaie
kinawa,
enishinabewiieg, mi gaie kinawa ima
wendadisiieg,
igiw nij nitam anishinabeg.
Kawin anishinabeg bakanisi-
ssiwag; gaie winawa tibishko
ondjibawag, kakina waiabish-
kiwedjig wendjibawad. Bejig
sa eta inimiwan, bejig gaie
ikwewan Debendjiged waiesh-
kat o gi-assan oma aking, mi
dash igiw nij kakina mamawi
wendadisiiang. Weweni debwetan, nidji; mi iw gwaiak
debwewin.

You also, you Indians, you descend from the same two first persons. The Indians have not another origin; they come from where all white people come, (they have the same origin with all white people.) The Lord has placed in the beginning only one man and one woman on earth, and from these two we all descend, all of us. Believe that firmly, friend; this is the real truth.

I. *Weweni nin debwetan gaie*
iw. Nin kitchi minwendam dash
gi-windamawiian. Missawa
anishinabewiiàn, nin da-
gashkiton gijigong tchi ijaiàn
gi-ishkwa-bimadisiian aking,
kishpin gwaiak anamiaiàn. Mi
na iw

M. *Mi sa iw*. *Geget weweni ki nissitotan gego wandamonà-nin*. *Anin*? *Minawa na gego ki sanagendan*?

I. *E, minawa sa*. *Anawi nind inendam tchi anamiaian gaie nin*; *osam dash sanagad ganabatch*: *gonima kawin nin ga-gashkitossin weweni tchi ganawendámàn*.

I. I believe firmly that also. I am very glad that you told me that. Although I am an Indian, 1 could go to heaven after this life on earth, III be a good Christian. Is it so

M. So it is. You understand very well, when I tell you something. Well? Have you any more difficulties?

I. Yes, some more. I intend indeed to take religion myself; but it is perhaps too difficult ; I will perhaps not be able to keep it well, (to observe it.)

M. *Wegonen iw*?

I. *Anotch sa go gego, eji-gagikimindwa enamiadjig tchi ganawendamowad*.

M. *Ki da-gashkiton na, nidji tchi apitchi bonitoian ishkote-wabo, kishpin anamiaian*?

I. Anish, sanagad iw. Nin da-gashkiton dash tchi bonitoian, kishpin anamiaiàn. Nin kikendan sa manadak; nind apitchi kikendan eji-kitimagiidisod anishinabe wassokang ishkotwabo.

M. *Mi geget. Kishpin dash gashkitoian tchi apitchi bonito-ian ishkotewabo, kawin bakan gego ki ga-bwanawitossin. Ki ga-gashkiton na weweni tchi webinaman kakina anishinabe-ijitwawin*?

I. *E nange ka. Kawin sa jaigwa gwetch nin babamendansin; kawin ganabatch gwetch inabadassinon*.

M. What is that (that is so difficult)?

M. *Kawin bapish ningot ina-badassinon; o kitchi jingendan gaie Debendjiged; meshkwat apitchi wenijishing ijitwawin win o gi-minan bemadisinidjin aking, mi sa, anamiewin.— Minawa na gego ki sanagen-dan*?

I. Sundry things that are recommended to the Christ-ians to observe, (to keep.)

M. Would you be able, friend, to give up entirely ardent liquor, if you took religion?

I, Why, that is difficult. But I could give it up, if I became a Christian. I know it is mis-chievous; I know very well how poor and miserable an Indian makes himself, if he is a friend of ardent liquor.

M. That's true. Now if you can give up totally ardent liquor, you will not be unable to do all the rest: Will you easily reject and abandon all the Indian religious practices?

I. Yes, certainly. I do already not care much for them; they are probably of no great use.

M. They are of no use at all; and the Lord abhors them much; instead of them he has given to men on earth a most useful religious practice, that is, the Christian religion (prayer.)—Have you any other difficulty?

I. *Kawin anawi gego; apitchi dash nin manadjiton anamie-win, mi sa waiba wendji-oda-pinansiwan. Weweni sa nin wi– odapinan.*

M. *Geget, nidji, ki mino inen-dam. Debendjiged ki gijawe-nimig, ki gi-minig dash mino inendamowin. Weweni nana-gatawendan mojag, pindigen dash gaie anamiewigamigong enamiegijigakin, tchi nonda-man gagikwewin, eshkam tchi nissitotaman ejiwebak Kije-Manito od ikitowin. Naningo-tinong gaie bi–ijan oma, ki ga-kikinoamon. Ge-ged. nin kitchi minwendam, endaman weweni tchi odapin aman anamiewin. Ki ga-jawendagos geget, kishpin we weni anamiaian binish tchi ishkwa-bimadisiian aking. Anotch kitimagisiwin oma aking dagomagad. Kish-pin dash weweni odapinaman kitagitowin gaie; weweni gaie ijitchigeian, eji-minwendang Debendjiged, ki ga-pindiga-nig kagige min awanigosiwi-ning gijigong, gi-ishkwa-kiti-magisiian oma aking.*

I. No, not any; but I respect very much religion, that is the reason why I don't take it very soon. I intend to take it in a proper manner.

M. Indeed, my friend, you think well. The Lord had mercy on you and gave you a good thought (a good will.) Reflect well always, and come to church on Sundays, to hear the sermon, in order to under-stand better and better the word of God. And come here sometimes, I will give your instructions. I am very glad indeed that you intend to take religion in a proper manner. You will be happy indeed, if you are a good Christian until you cease to live on earth. There is much misery here on earth. But if you take misery and sufferings with patience; and if you behave well, according to the pleasure of the Lord, he will take you into that everlasting joy in heaven, after your misery on earth.

I. *Geget ki kitchi minoton. Migwetch ejigagikimiian Waiba nongom nin wi-odapinan anamiewin, gwaiak dash mojag nin wiganawendan.*

M. *Mi ge-dodaman, nidji, ki gajawendagos dash kaginig.*

I. I listen to you with great pleasure. I thank you for the instructions you give me. Now I will soon take religion, and I will keep it faithfully all the time.

M. Do that, my friend, and you will be happy eternally.

END OF OTCHIPWE GRAMMAR

INDEX.

PAGE.
Introduction, 5.
PART FIRST.
ORTHOGRAPHY 6.
PART SECOND.
ETYMOLOGY 15.
CHAPTER I. OF
SUBSTANTIVES
OR NOUNS 16.
Formation of
the Plural 21.
Substantives 28.
Terms of
Contempt 33.
Diminutives 36.
Cases of
Substantives 39.
CHAPTER II. OF
PRONOUNS 43.
Personal
Pronouns 43.
Possessive
Pronouns 46.
Of the
possessive
Terminations 53.
Terms of
Relationship 60.
Of the Third
Persons 72.
Demonstrative
Pronouns 77.
Interrogative
Pronouns 80.
Indefinite
Pronouns 81.

CHAPTER III.
OF VERBS 84.
Division of verbs 84.
Mutative Vowel 85.
Inflection of Verbs 89.
Of the Dubitative 95.
Conjugation of Verbs 98.
Conjugation-Table 99.
I. CONJUGATION 100.
Examples on the I. Conj 122.
THE CHANGE 128.
Rules for the use of the Change 136.
I. Dubitative Conjugation 142.
Examples on the I. Dubit. Conj 146.
Remark in regard to the second third pers 149.
II. CONJUGATION 154.
Examples on the II. Conj 162.

Dubitative Conj 168.
Examples on the
II. Dubit. Conj 172.
Some Examples
in regard to the
second third
pers 176.
CONJUGATION 180.
Examples on the
III. Conj 186.
III. Dubitative
Conj 190.
Examples on the
III. Dubit. Conj 192.
A few Examples
in regard to the
second third
pers 196.
IV.
CONJUGATION 200.
Active Voice,
Affirmative
Form 201.
Negative Form 208.
Examples on the
whole Active
Voice 215.
Passive Voice,
Affirm. and Neg.
Forms 224.
Examples on the
whole Passive
Voice 236.
Three kinds of
verbs irreg. in
the Imperative 242.
IV. Dubitative 246.

Conj. . . Active Voice, Aff. Form Neg 250.
Examples on the whole Active Voice of the IV. D. C 254.
Passive Voice, Aff. and Neg. Forms 258.
Examples on the whole Pass. V. of the IV. D. C 261.
FIRST CASE 266.
Examples on the First Case 277.
SECOND CASE 282.
Examples on the Second Case 303.
IV. Dubitative Conj. in the I. Case 310.
IV. Dubitative Conj. in the II. Case 314.
Examples on the two Cases of the IV. Dubit. Conj 318.
Short Examples in regard to the second third person in verbs of the IV. Conj 324.
V. CONJUGATION 329.
Examples on the V. Conj 335.

V. Dubit Conj 342.
Examples on the
V, Dubit. Conj 345.
VI.
CONJUGATION 349.
Conjugation of
Personifying
Verbs 360.
VI. Dubit. Conj 363.

Examples on the whole VI. Conj 366.
A few Examples in regard to the second third person 372.
VII. CONJUGATION 374.
VII.. Dubit. Conj 377.
Examples on the whole VII. Conj 379.
Some Examples in regard to the second third pers 383.
VIII. CONJUGATION 384.
VIII. "Dubit 386.
Some Examples in regard to the second third pers 388.
IX. CONJUGATION 389.
IX. Dubit. Conj 391.
A few Examples in regard to the second third person 393.
Examples on-the VIII. and IX. Conj 393.
Defective Verbs 399.
Dubitative of a Defective Verb 404.
A few Examples on the Defective Verbs 405.
Formation of Verbs 406.
CHAPTER IV., OF ADJECTIVES 422.
Degrees of Comparison in adj 425.
CHAPTER V. OF 429.

NUMBERS
Cardinal Numbers 430.
Distributive Numbers 444.
Multiplying Numbers 446.
Multiplying Distributive Numbers 447.
Ordinal Numbers 449.
Numeral-Verbs for animate Substantives 452.
Numeral-Verbs for inanimate Substantives 455.
CHAPTER VI. OF PREPOSITIONS 457.
CHAPTER VII. OF ADVERBS 471.
Adverbs denoting
manner 471.
interrogation 474.
affirmation 476.
negation 477.
place 478.
direction 481.

time 482
uncertainty 485
quality 486
comparison 487
CHAPTER VIII. OF CONJUNCTIONS 489
CHAPTER IX. OF INTERJECTIONS 494
Of Prefixes and other Particles 495
PART THIRD. SYNTAX 498
CHAPTER. I. SYNTAX OF SUBSTANTIVES 499
CHAPTER II. SYNTAX OF VERBS 507
CHAPTER III. OF PARSING 511
Specimens of Parsing 512
FAMILIAR. PHRASES, to facilitate conversation 517
For questioning, affirming, etc., 517
To enquire after health, 524
Of the age 526
On the hour 527
For and at breakfast 530
On the weather 532
For and at dinner 535
Concerning the Otchipwe language 538
On traveling by land 540
On traveling by water 544

Dialogue between a Missionary and a Pagan Indian 550
Dialogue between a Missionary and an Indian that is disposed to take religion 561